PART TWO

ETAPHYSICS AND TANTRIC ESOTERICISM
F KRAMA : AN ANALYTICAL EXPOSITION

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CHAPTER ONE

THE KRAMA SYSTEM AS ŚĀKTOPĀYA

(An approach to spiritual life : The Krama guide-line for self-recognition.)

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1. INTRODUCTORY APPROACH : NATURE AND METAPHYSICS OF THE SPIRITUAL

The keynote of the entire idealistic thought the world over is to regard consciousness as indubitable, while the object may be contingent. Similarly the autonomy of consciousness is indisputable, while unanimity may be wanting as to its degree. The idealism of any shade stems from the fundamental belief that there is always a possibility of pure cognition, while there may be doubts about its probability. However, a transcendental philosophy, specially Indian and more particularly Kashmir Śaivist, presupposes cognitive freedom (Bodha-Svātantrya) which may equally be termed consciousness of freedom (Svātantraya-bodha). The transcendence of human self demands not only the reflective revelation of its inmost character but also its simultaneous realization. On this stand, consequently, the duality of freedom transpires to be a pragmatic conjecture, as the transcendence of consciousness is bound to be unitive per se.[1] In the context of the Indian philosophy on the whole all the systems, let alone Kashmir Saiva transcendentalism, irrespective of their varied and even antagonistic ideologies, are liberation-oriented. And at this point, all the indian philosophers can be split into two groups. One group is constituted of those who somehow feel that freedom is something remote from us and every one of us ought to harness all spiritual fervour and intellectual stamina to attain it. The Nyāya-Vaiśeṣika combination is the most coherent representative of this group. The second group consists of others who consistently believe that the freedom, the crux of spiritual life, is something which everyone of us, without exception, is possessed of right now; but, which remains unrevealed till the ignorance that obscures it is dispelled.[1] The removal may be effected either through training of the mind culminating in Yogic intuition or through this intuition directly.[2] This, i.e. the second group, incidentally enjoys the patronage of some of the most dominating systems including Advaita Vedānta and Kashmir Śavisim. The burden of the foregoing lines is to throw into relief the transcendental dynamism of the Krama system by inquiring into the method, approach or technique it employs and advocates

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[1] तन्माहेश्वर्यं स्वातन्त्र्यरूपमुपपादयितव्यम्, तच्च ज्ञानविषयं क्रियाविषयं च इत्युभयप्रकारम्, तत्र यतो भगवान् ज्ञाता कर्ता च, यद्यपि च प्रकाशविमर्शात्मकं चिदेकघनम् एकमेव संविद्रूपम्, तथापि व्युत्पादनाय तत्परिघटित एव अयं विभागः ।

Bhās.(V), I.pp.397-8

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1. हर्षः संभृतभेदमुक्तिसुखभूर्भारावतारोपमः ।
   सर्वाद्वैतपदस्य विस्मृतनिधेः प्राप्तिः प्रकाशोदयः ॥

   Anuttarāṣṭikā, Abhinavagupta, Verse 4.

2. The two phases bear close resemblance to what Kant calls "Empirical apperception" and "Transcendental apperception" and which stand for unity of consciousness at empirical and transcendental levels. Both are the necessary conditions of experience as such and the ultimate foundation of the synthetic unity of experience at their respective levels. Cf. Critique of Pure Reason, A. 106-8.

for recapturing and bringing to the focus of consciousness the missing but immediate spirit of freedom, the being of our being.

In the over all context of Indian Philosophy we notice three broad approaches to ideal life, that is, life of spiritual freedom, cognitive (Jñāna-mārga), moral (Karma-mārga) and emotional (Bhakti-mārga). Different schools appear to have varying preferences and there is ample evidence to demonstrate that they even differ about mutual compatibility of these approaches. Whatever be the case, one thing is quite certain that these three have differing forms as is indicated also by their individual nomenclatures. In the cognitive approach the ideality aimed at is ought-to-be, in the moral it is ought-to-do, and in the emotional there is no ought.[1] ~~It would be, thus, evident that ought~~ It would be, thus, evident that ought is the axis where all the approaches converge, either positively or negatively. An ought-to-do is something primarily essential and is to be realized through human agency; whereas, an ought-to-be[2] is that about whose existence we are ex hypothesi assured from the outset of our spiritual pilgrimage, but which calls for a further cognitive process of reflection entailing the purification of mental constructions and facilitating to come in the closest contact with that ideality. By reflecting upon the objects, which are ideal in nature, as forms of

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1. PLL, p.167

2. Ibid.

that ideality[1] one is able to see through it. In emotional approach no 'ought' can be conceived because the emotional spurt floods the entire being. More often than not, the latter two approaches have been contrasted and found to be mutually anomalous because of their irreconcilable emphases. The emotional approach pertains to Absolutic or Divine immanence, whereas the cognitive approach refers to the Divine transcende ce.[2] It, however, will be shown in the sequel that the Krama system, though approximating to the cognitive approach, excels the same in that it reconciles the two extremes of immanence and transcendence by viewing the reality as transcendent-immanent. The Krama would even go to the extent of positing the subordination of paths of action and emotion to that of knowledge. Such a stand also makes it possible for the Krama system to take a synthetic view of all the spiritual pathways as forming part of one integrated scheme and not as isolated events. Though, in so doing it (the Krama) never gives up its original demands on a priori intuition as the only way to recognize (Pratyabhijñāna) the real self.

Before proceeding further let a few possible enigmas be settled.

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[1] इह यद्यत्किंचन स्फुरति तत्तद्वक्ष्यमाणेश्वररूपस्वात्मप्रथामात्रम् ।

Bhās.(V),I,p.24.

न खलु स्वसत्तामात्रेण विश्वस्यात्मविमर्शं प्रत्युपायत्वम् अपितु तथा विमृश्यमानावस्थायामेव ।

M.M.P.,p.10

[2] PLL,p.170.

It will be seen later that the whole Kashmir Śaiva monistic thought envisages a comprehensive scheme of spiritual approaches (specially four)[1] that make the ideal realized. The entire scheme is cognitive in nature by virtue of its being a route to the cognitive freedom and, for that matter, freedom of consciousness. All these approaches set out varying grades of self-reflection. Each stage is distinguished from the preceding stage in terms of its greater success in spiritually analysing the datum that always comes to us in a complex form. The final stage is nothing but a fulness of self-revelation (aham-anubhava) and self-reflection (aham-parāmarśa). While the total scheme, it may be noted, is cognitive in structure, the Śāktopāya, the traditional way of presenting the Krama system, is recognized as such by its proper name (Jñānopāya) in the system's literature. We shall study the ensuing implications at its appropriate place. However, a question may be put. Is it not absurd, in view of the Krama system's uncompromising monistic attitude, to speak of the way and the goal as two? When there are no relata, how can we talk of relation binding the two ? To the Krama system, such an antimony is an exercise in polemics and in no way affects the Krama position. Spiritual approach as an embodiment of human agency and conscious effort (ātmīyaḥ puruṣakāraḥ)[1] has little significance. Any value that can, in any case, be attached to conscious effort is to reckon it as an auxiliary. But as a part and parcel of the overall transcendental framework of cognition and cognitive freedom, it is but imperative to conceive of a cognitive approach so as to restore to indwelling self its true nature as freedom of consciousness.[2] But, then, what was the necessity of enunciating a hierarchy of spiritual pathways if cognitive freedom is necessarily uniform and unitary in nature? To the Krama system the answer lies in the very nature of the reflective process.[3] It has already been said that the cognitive freedom, by the very fact, is reflective and reflection involves stages. Hence the hierarchy does not so much refer to the cognitive freedom as to the stages in reflection. Besides, there is another reason also that lay in the phenomenon of the historical geniuses of the system, particularly Abhinavagupta, dedicated to evolve out a coherent, correlated, integral and comprehensive network of monistic thinking that obtained in Kashmir under the banners of different systems. Thus, of all the four Upāyas the Anupāya stands for Pratyabhijñā, the Śāmbhava for kula and Tripurā, the Śākta for Krama, i.e., the system in question, and the Āṇava for ancillary spiritual practices.

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[1] Anupāya, Śāmbhava, Śākta and Āṇava -- are the four Upāyas.

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[1] यद्यपि आयातदृढेश्वरशक्तिपातस्य स्वमेवेयमियती परमशिवभूमिरभ्यैति हृदयगोचरम्, न तु अत्र स्वात्मीयः पुरुषकारः कोऽपि निर्वहति ।

Bhās.(V), I, p.21

[2] न वह्नेर्दाहिका शक्तिः व्यतिरिक्ता विभाव्यते ।
केवलं ज्ञानसत्तायां प्रारम्भोऽयं प्रवेशने ॥

V.Bh.19.

[3] यच्चतुर्थोदितं रूपं विज्ञानस्य विमार्सौ ।
स्वभाव एव मन्तव्यः स हि नित्योदितो विभुः । द्र विधि
T.A. 2.4
स एव हि स्वस्वातन्त्र्यादतिनिर्ह्रासतारतम्यादियोगाद्वैचित्र्योपदेश्यजनात्मना प्रस्फुरन् तदनुसारमेव तद्रूपावैचित्र्यमप्याभासयेत् ।

T.A.V., on the above.

2. PRECISE MEANING OF UPĀYA :

Let us now enquire in detail what an Upāya or approach to spiritual life means and how it fits in the larger context of monistic thinking. As surmised earlier the cognitive approach consists in regarding the objects as forms of ideality. Such a position, however, presupposes duality that puts a brake on freedom and injures transcendence. The Krama extricates itself successfully from such a predicament. Because ideal freedom means absolute dynamism. Even the so-called duality consequent upon self-obscurity is an outcome of the spontaneous Divine agency which is technically styled as Tirodhāna. Hence for an empirical subject the world of distinction exists, but the same appears as pure ideality for one who has transcended the categories of space, time and intellect. The spiritual approach of reflecting upon the not-self as self (which it really is) is advocated for one under bondage, because freedom is not something distant in space and time though it is made to appear distant by the intervention of space and time. It is unique in the sense that it looks upon the sense-experiences etc. as aid to freedom which according to athers bind the self.[1] It is because the ideality and its spontaneity, the absolute and its dynamism, the consciousness and its freedom cannot be isolated ontologically. The entire objective phenomena stem from the 'Sakti or dynamism of the supreme reality which has been called Ideality. Through the ontological analytic activity of the Absolute they appear apart, but the moment this divisiv tendency is transcended the ever-resplendent unity shines. It is why an Upāya is identified with the absolute power ('Sakti) which is nothing but the state of being reflectively aware of one's true self. As a logical consequence, when the 'Sakti is realized the true self stands discovered.[2] The Spanda conception of 'Sakti-Cakra-Vikāsa (expansion of the cyclic dynamism of the Absolute) has been probably inspired by such reasoning.[3] It also accounts for the hierarchy among the approaches. The stage, which embodies the highest type of self-reflection where it is constantly aware of its pure nature, is said to be closer to the Ideality than that which proceeds with self-awareness but has not yet been able to shake all the accompaniments off.[1] One can easily think of a number of grades between the two extremes. This, again, explains the reason behind diversity of philosophic systems which in fact represent the various stages of freedom of consciousness.[2]

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[1] इत्यादिवदुपायोपेयभावं द्योतयन्त्या परमेश्वरस्य अत्यन्तदुर्घटघटनाप्रागल्भ्य-लक्षणं स्वातन्त्र्यमासूत्र्यते । यदनेन दर्शनान्तरप्रणेतृमनीषया संसारनिबन्ध-नत्वेनोपकल्पितः शब्दस्पर्शादिविषयविदाभो जीवन्मुक्तिलक्षणाह्लादस्व-भावं स्वात्मनो विमर्शं प्रत्युपायतयोपदिश्यते ।

M.M.P.,p.14

[2] तन्मुखा स्फुटता धर्मिण्याशु तन्मयतास्थितिः ।
त एव धर्माः शक्त्याख्यास्तैस्तैरुचितरूपकैः ।
आकारैः पर्युपास्यन्ते तन्मयीभावसिद्धये ।
T.A.1,205-6;also see I.P.K.1.1.3;V.Bh.20-21.

[3] Sp.N,p.6

3. KNOWLEDGE AS THE BASIS OF THE UPĀYA :

Thus what is called a spiritual approach is basically cognitive in its contexture. If we leave out Anupāya which is the cognitive freedom per se, the self-reflection as such assumes the forms of the three Upāyas, viz., Śāmbhava, Śākta and Āṇava owing to emphasis on its monistic, monistic-cum-dualistic and dualistic aspects respectively.[3]

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[1] तदत्रापि तदीयेन स्वातन्त्र्येणोपकल्पित: ।
दूरासन्नादिको भेदश्चित्स्वातन्त्र्यव्यपेक्षया ।। T.A. 1.91
परतत्त्वप्रवेशे तु यमेव निकटं यदा ।
उपायं वेत्ति स ग्राह्यस्त्याज्योऽथवा क्वचिद ।। Ibid.4.273, also see Bhas.(V),II,p.222,I.P.V.V.,III,p.365; " काश्मीर शैव दर्शन में पदार्थ का स्वरूप " by the present author, D.T., 10, 2, p.94.

[2] तदभूमिका: सर्वदर्शनस्थितय: P.Hr;8, Also cf.T.A.1,209,T.A.V., I,p.233,M.M.P,p.12.

[3] वस्तुतो हि त्रिधैवेयं ज्ञानसत्ता विजृम्भते ।
भेदेन भेदाभेदेन तथैवाभेदभागिना ।।
Quoted,T.A.V.,I,p.248.

The Anupāya simply marks the zenith of spiritual realization, otherwise it is not an Upāya in the literal sense, as its very name (an+upāya = no upāya) implies. Thus all the fourfold culturesof the mind signify the spiritual levels of the aspirant. The author of the Spanda-kārikās echoes the common Śaiva attitude when he says - "The Yogin should always be exceedingly more enlightened and awake after observing the whole universe of objectivity as an embodiment of idea. He should concentrate on this place and then he will not be troubled by any not-self."[1] According to Kṣemarāja, the author of the Nirṇaya commentary on the Spanda-kārikās, all the fourfold disciplines of self-recognition are implicitly suggested by the verse.[2] He has

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1. Sp.K.44. Also see Bhās.I,p.244; St.V.13.16.

2. तस्योपलब्धिः सततम् इति प्रतिज्ञाय तदनन्तरमुपपादितमुपायजातं परिशीलयतः सततम् स्पन्दतत्त्वसमाविष्टत्वं सुप्रबुद्धस्य भवतीति अनुप्रवेशयुक्त्युपसंहारभङ्ग्या आह । Sp.N.P,64

This compares well with the following statements of Maheśvarānanda where he interpretes the fourfold classification of the scriptural subject-matter as not only corresponding to, but also being necessitated by these types of redemptive knowledge:

(अ) निरुपायप्रकाशाख्यो ज्ञानं योगः क्रियेत्यपि ।
चर्येति च तदुत्थैव पुमर्थोपायकल्पना । M.M.P,p.60

(ब) अलौकिके तु श्रौतश्चतुष्टये ज्ञानयोगक्रियाचर्याप्राधान्येन पृथक् पृथगुपपादितार्थान्तरप्रपञ्चेऽप्यन्ततो गत्वा प्राप्यभूमिकात्वेनायमर्थोऽवस्थाप्यते । Ibid,p.178.

elsewhere elaborated what these Upāyas are like.[1] These Upāyas come within the bigger framework of the four Upāyas. But their main advantage is that they focus the attention on the processes and techniques as inherent in each Upāya. His catalogue of Upāyas includes inter alia the Vikalpa-Kṣaya (emaciation of thought-construction), Śakti-Saṁkoca-Vikāsa (enfoldment and unfoldment of potential freedom), Vāhaccheda (cutting of the processes of Prāṇa and Apāna) and Ādyanta-koṭi-nibhālana (esoteric introspection of primal and final extermities)[2]. He adds one more to his list, viz., recurring reflection on the five-fold forms of the Absolute's[3] dynamism as characterising one's own indwelling authorship. These upāyas are directed to but one goal, i.e., to recognize, to unfold the consciousness as the very centre or nucleus of Reality (Madhyabhutā).

All this instrumental cognition is never realised as distinct from the two aspects, i.e., 'I' and 'this' - subject and object, of the self. These two aspects, in fact, mark out the inner and outer manifestive processes and the distinction between them is simply a matter of empirical truism.[4] Thus the entire mechanism of self-redeeming

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1. P.Hṛ., pp.82-83.

2. विकल्पक्षय-शक्तिसंकोचविकास-वाहच्छेद-आद्यन्तकोटिनिभालनादय इहोपायाः ।
P.Hṛ.28; cf.Introduction, pp18-19.

3. प्रागुपदिष्टपञ्चविधकृत्यकारित्वाद्यनुसरणेन सर्वमध्यभूतायाः संविदो विकासो जायते । Ibid,p.82.

4. M.M.P.,p.160.

recognition culminates in occasioning the self-realisation by transforming the distinctive consciousness into the harmonious one.[1] The Krama system is particularly amenable to such a view.[2]

4. THE CHIEF PURPOSE OF REDEMPTIVE KNOWLEDGE (UPĀYA) :

The main job of redemptive knowledge is to shatter ignorance that causes bondage. The ignorance is twofold--intellectual or cognitive (Bauddha) and spiritual (Pauṅsna or Pauruṣa).[3] The first originates when the soul has been involved in mundane existence under the spell of Kārma and Māyīya Malas[4] and consists in irresolution or indecision (Aniścaya) and misjudgment or warped judgment (Viparīta-niścayātmakatā)[5]. The second, i.e., Pauruṣa, passes under the name of Āṇavamala,[6] which is either the loss of the self's freedom of consciousness or that of the consciousness of the freedom of the self and as such amounts to the loss of the very be tring of the self.[1] The spiritual ignorance being of the nature of mental construction (Vikalpa) and self-limitation, is more fundamental, since it results in genesis of the mundane existence and meshes of transmigration.[2] It is the removal of the spiritual ignorance only that carves out the way to self-realization. Such an elimination is made possible by taking recourse to the initiatory processes etc.(Dīkṣā etc.). The intellectual ignorance, though next in fundamental importance, acquires all the more significance from the angle of spiritual procession. Because in the presence of intellectual ignorance the elimination of spiritual ignorance is of no significance.[3] Moreover, the initiation also becomes infructuous, if the intellectual ignorance consisting of misjudgment is not uprooted. It may be noted that spiritual initiation in utter isolation from the true judgment is nowhere advocated in the system.[4] In other words, we may recall, the intellectual ignorance refers to ratiocinative knowledge whereas the spiritual ignorance to pure Yogic intuition, a divine flash, as their respective opposite concepts. While the latter is more basic, the former is more convenient to begin with.[1] Owing to the rise of intellectual enlightenment the intellectual ignorance disappears and the soul attains to a sense of unity with the Supreme Awareness even during the span of worldly existence.[2] What is called instrumental knowledge or redemptive cognition (Aupāyika Jn̆āna) is that which concerns itself with the removal of intellectual ignorance by transforming determinate and logical existence into indeterminate and alogical transcendence.[3] These various processes, though in themselves forming part of a bigger whole, chalked out by the Śaiva Monism, go by the specific names of Śāmbhava and the like and mark out the gradual process of self-achievement.[4] Thus, though the Upāya as

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[1] cf. I.P.K. 4.1.12; St.V.13.16

[2] cf. Utpala Vaiṣṇava quotes the following verse from his own Bhoga-Mokṣa-Pradipikā in his Spanda-Pradipikā on Sp.K.44,pp.49-50:

अथवा विभागबोधज्वलनेन विलाप्यैवेथपीयूषम् ।
पीत्वा तृप्तौ, क्विरेन्नीरोगो योऽचिरात्सदैकाकी ।।
स्तत्क्रमार्थसारं परधाराभूमिका च शक्तीनाम् ।
तदनुज्ञया च कथितं सच्छिष्यबोधनाय यथा ।

[3] T.S.pp.2-3.

[4] Cf.Abhi.pp.306-311 for details.

[5] T.A.V.,I,pp.55-57.

[6] Aṇu is the technical term for mundane soul.

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[1] स्वातन्त्र्यहानिर्बोधस्य स्वातन्त्र्यस्याप्यबोधता ।
द्विधाणवं मलमिदं स्वस्वरूपापहानितः । I.P.I. 3.2.5.

[2] पौंस्नं तु विकल्पात्म संकुचितप्रथारूपञ्च सद् संसारप्रथाहेतु T.S., p.3.

[3] विशेषणेन बुद्धिस्थे संसारोत्तरकालिके ।
संभावनां निरस्यैतदभावे मोक्षमब्रवीत् ॥
T.A.1.24

[4] The initiatory processes etc. are incorporated within Āṇava-Upāyas etc. for details cf. T.A.1, 231, M.M.P., pp. 45-176; Introduction by Gopinath Kaviraj to Kāla-Siddhānta-Darśinī, Hāraṇacandra Bhaṭṭācarya, Calcutta, p.6.

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1. दीणे तु पशुसंस्कारे पुंस: प्राप्तपरस्थिते : ।
   विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम् ।
   विकस्वराविकल्पात्म ज्ञानौचित्येन यावता ।
   तद्बौद्धं यस्य तत्पौंस्नं प्राग्वत्पोष्यं च पोष्टृ च । T.A.1.41-42.

2. बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृम्भितम् ।
   विलीयते तदा जीवन्मुक्ति: करतले स्थिता । Ibid.44.

3. विकल्पसंविदभ्यासस्य अविकल्पान्ततापर्यवसानाद । T.S.,p.4.

4. यावदाणवशाक्तशाम्भवारव्यप्रकारतयानुविष्टास्तद्देशकालस्वभावानुगुण्या-
   यन्तमौचित्यशालिन: सर्वेऽपि तत्प्रकारा: परामृश्यन्ते ।
   M.M.P.,p.168.

such is one and unitive, its different modes as Śāmbhava, Śākta and Āṇava are said to be consequent upon the triad of ignorances, i.e., Āṇava, Māyīya and Kārma respectively.[1] These names owe themselves to the predominance of one particular aspect, otherwise their overlapping nature cannot be accounted for.[2]

But the Awareness admits of no distinctions and it is the supreme awareness which we aim at unmasking. If variety in respect of the spiritual approach is conceived of, the variety with regard to the approachee, i.e. awareness, would of necessity follow. Such a contingency was anticipated and countered by Vāmanadatta in his Saṁvit-Prakāśa prior to Abhinavagupta[3] and in the Vimarśinī by Abhinavagupta himself. The upshot of their contention lies in recognizing the fact that the self-revelation is the self-realization which is the prime end of every pathway and is identical with self-repose.[4] It cannot entertain distinctions. In fact, the Upāyopeya-relation is conceptual and hence admits of variety. Otherwise the means (Upāya) and end (Upeya) being of the nature of pure cognition are identical.

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[1] शाक्ताख्यो वैकल्पिकपथक्रम: S.S.p.106

[2] M.M.P., pp.147, 152.

[3] T.A.V.,III,p.467, also cf.M.V.T. 2.25

[4] अपितु तास्ता विभिन्ना: संविदो निश्चयरूपा: प्रमात्मानो या: तानि एव मुखानि द्वाराणि एव उपाया मार्गा: तै: मुखै: नदीस्रोतस्थानीयै: यदि अमी भावा नीलसुखादय उह्यमाना एकस्मिन्न अहम इति प्रमारूपे महासंवित्समुद्रे प्रतितिष्ठन्ति आभिमुख्येन विश्रांतिं भजन्ते ।

Bhās.(V),I,p.356

This probably remains a potential basis behind such categorical statement as this that despite the emergence of threefold Upāyas through free exercise of powers of volition, knowledge and action, the self-awareness keeps absolved of distinction.[1]

A slight digression. The word Samāveśa too (lit, complete immersion) has been frequently in vogue as a substitute for the word Upāya. Does it, therefore, suggest the identity of the two ? Not so exactly, Upāya is the secondary sense of Samāveśa. Thus the fourfold or tripple division of Samāveśa into Śāmbhava etc., follows from the fourfold or threefold instrumental knowledge.[2] Samāveśa is the way in which the identification of the self with the Supreme self is achieved. The complete and total absorption or submersion of the mundane self into the Supra-mundane self is the essence of Samāveśa. The superiority of subjectivity or self is concomitant with the inferiority or subordinacy of not-self. This pre-eminence of true self is consequent upon the elimination of ignorance of the

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1. यत्र पुन: काल्पनिक एव उपायोपेयभाव: तत्र का नाम इयं वार्ता इति भाव:। तदेवम् इच्छाज्ञानक्रियात्मकत्वाद् उपायस्य त्रैविध्येऽपि तदुपेयभूतेऽपवर्गे न कश्चिद् भेद: इति सिद्धम् ।

T.A.V.,I,P.202. Also see pp.188,193.

2. तत्रापि स्वातन्त्र्यवशात् अनुपायमेव स्वात्मानं प्रकाशयति सोपायं वा, सोपायत्वेऽपि इच्छा वा ज्ञानं वा क्रिया वा अभ्युपाय इति त्रैविध्यं शाम्भवशाक्ताणवभेदेन समावेशस्य, तत्र चतुर्विधमपि एतद्रूपं क्रमेण अत्र उपदिश्यते ।

T.S.p.7;also cf.M.M. V.1.996

consciousness of freedom (Svātantrayasya abodhatā). With the removal of the activities of nescience(Avidyātmaka) the consciousness of freedom re-emerges[1]. Through such freedom-cognition (i.e. the recognition of the real self) the finite self finds its repose in the universal self, the attainment of which makes one the enlightened and the practice of which the Yogin. The natural and spontaneous oneness, therefore, with the Absolute is Samāveśa. It is regarded as the climax of Yogic ascent[2]. The system acknowledges two kinds of emancipation during the condition of embodied existence (Jīvanmukti), and no line is drawn between these two and the Samāveśa.[3] The first type of Jīvanmukti is characterized by pure determinacy (Śuddha Vikalpa) and is not divorced from the touch of ego-centricism with regard to body and intellect etc. In other words, purity of determinate consciousness does not abrogate the consciousness of objectivity altogether. What it does is to purge objectivity of its affiliations and help it become recognizable as but an enlargement of the self. It is the Fourth (Turya) stage. The other type is definitely superior and is free from all egoistic touch and abounds in indeterminate consciousness, i.e., immediacy. It is, therefore, called as Turyātīta, i.e., one transcending the Fourth. Call it Samāveśa or Samāpatti--it remains the focal point of the entire spiritual adventure. It is in order to attain this universal sublimation of one's conditioned being that the cognitive mechanism acquires the name of a specific Upāya[1] in consonance with the extent of spiritual attainment. It denotes the quality of Samāveśa conditioned by such an Upāya.[2]

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[1] मुख्यत्वं कर्तृतायाश्च बोधस्य च चिदात्मनः ।
शुन्यादौ तद्गुणे ज्ञानं तत्समावेशलक्षणम् । I.P.K,3.2.12.

Cp.T.A.1.73; also cp.Gita 12.2 and 12.9 which probably serve as the main inspiration for a fresh interpretation of the word Samāveśa into the system.

[2] तस्मादकृत्रिमस्तन्मयीभावो नाम समावेशः ।

Gītartha-Saṃgraha, p.131; also see Sarvatobhadra,Rāmakaṇṭha, ed.T.R.Chintamani,Madras,pp.335,339,341.

We find a similar concept in Svarūpa-Pratiṣṭhā of the Yoga system cf. तदा द्रष्टुः स्वरूपेऽवस्थानम् । Y.S.1.3.and पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेरिति । Y.S.4.34.

[3] सेयं यद्यपि जीवन्मुक्तावस्था समावेश इत्युक्ता शास्त्रे । सम्यगावेशनमेव तत्र तत्र प्रधानम्, तत्सिद्धये तूपदेशान्तराणि । Bhas.(V),II,p.258.

The foregoing discussion merits a few words more regarding the Krama concept of liberation before proceeding ahead.

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1. इत स्व प्रभृत्येषा जीवन्मुक्तिर्विचार्यते ।
   यत्र सूत्रणायापीयमुपायोपेयकल्पना ॥

   T.A.,3,272

2. Bhās.(V),II,pp.257-58, I.P.V.V., III, p.392;
   P.Hr. 90-91, S.St.V., p.118; also see
   स्वविकल्पानुसंधानपूर्वकम विकल्पान्तमभेदविमर्शन्त: क्रोडीकारेण
   अशेषावेधैकीकारेण उन्मिषत्तावद्वेद्यग्रासीकारिमहाप्रमातृसमावेशचमत्काररूपं
   फलम् ।

   Sp.N.,p.64.

5. THE KRAMA CONCEPT OF LIBERATION- A SYNTHESIS OF BHOGA AND MOKṢA

In Krama the concept of Mokṣa, in axiological terms, happens to enjoy the highest metaphysical status. It tacitly implies the supremacy the Krama concept of Mokṣa enjoys not only over other mundane or supra-mundane values, but also over corresponding ideals in the allied and alien systems alike.[1] This is the chief purpose of entire metaphysical pursuit simply because to be emancipated means to become the Absolute.[1] In simple words, this is a state of the perfection and hence designated as perfection-consciousness (Pūrṇatā-Saṁvit).[2] The nature of emancipation, to put the matter straightaway, consists in self-experience[3] which is immediate, a-logical, non-relational, and therefore indeterminate.[1] As a fundamental datum Śavia monism posits that the Reality is absolute, total and perfect. Its bifurcation into metaphysical and physical orders is at most, pragmatic, expedient and conceptual and holds good only in relational contexts. As a logical conclusion, this tumultuous life that is the world and the liberation that is transcendence are not opposite concepts, instead, they are the two sides of one and the same coin.[2] The world is liberation in a changed perspective. The only difference that gave to them separate semblances, viz., Saṁkoca (self-diminution), now vanishes.[3] Due to Saṁkoca the freedom and consciousness intrinsic to the self deteriorate into the limited capacities for freedom- consciousness and cognitive freedom, thereby leading to a sort of self-negation. But on the disappearance of Saṁkoca, the

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[1] Jayaratha in his Viveka on T.A.4.30-31 takes it to himself to examine and refute the theses of other systems in respect of liberation. Taking his cue from Abhinavagupta's use of 'etc.'(ādi in Vaiṣṇavādi) he brackets all the four--Vaiṣṇavas (possibly Pañcarātras), Brahmavādins (perhaps pre-Śaṁkara), Vijñāna-vādins and Vaibhāṣikas-together and then includes the Nyāya system as well. He surmises the first two do not cross the borders of the Savedya Pralayākala stage of the subjecthood while the last three that of Apvedya-pralayākala. Without going into unnecessary details and repeating the idea in so many words, such a comparision only means that the liberation arrived at through the pursuit of these systems carries little value. For, it fails to stand the most basic test, that is, it cannot totally and finally eliminate ignorance which is the crux and cause of the fettered existence. Reference to two types of Pralayākala has been sought to make the idea clearer and more lucid because Pralayākala is not free from the binding influence of the ignorance called Āṇava and Kārma (and in some cases Māyīya also). Thus the possibility of recurrence of transmigration always dreadfully hangs over. Vide अस्य पदार्थचतुष्टयस्य काल्पनिकत्वाद् अवास्तवत्वं प्रकाशितम् । T.A.V.,III, p.35,and वैष्णवादिदर्शनान्तरोक्तायां मुक्तौ संसारस्य प्रदायो न जायते इति तत्र हेयत्वमुक्तम् । Ibid.,p.36. Because the worldly career cannot be written off unless the Āṇava Mala has been completely eliminated. However, we do not propose to take up Jayaratha's argument in the above discussion which purports to be brief. Moreover, Jayaratha's criticism of the other systems is not exactly to the point and defence of his own is actuated more by his fancy for the doctrinal superiority than for a scientific scrutiny of the opponents' views.

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[1] पूर्णं परमशिवीभावलक्षणो मोक्षः । M.M.P., p.175.

[2] T.S., p.28

[3] मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः ।
स्वरूपं चात्मनः संविद नान्यत्तत्र तु याः पुनः ॥
T.A. 1.156.

A reference to the Śavia concept of ignorance would be advantageous. For a Śavia thinker ignorance is not an antinomy of knowledge, as it is not an absence of knowledge, but an incomplete or imperfect knowledge. The absence of knowledge is unthinkable and for that reason every judgment is a case of real knowledge. The only infirmity of mundane knowledge consists in its partiality, see -

अतो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम् ।
ज्ञानमेव तदज्ञानं शिवसूत्रेषु भाषितम् ॥
T.A. 1.26

It is why liberation is defined as perfect knowledge or awareness. It may be rather amusing to find the Krama thinker dismiss the concepts of both Bandha and Mokṣa as simply mental constructions in the face of the whole Śaiva tradition pronouncing self-experience as most fundamental, basic and intrinsic to our existence. Vide,

स्वात्मस्वरूपमनिकेतनमप्रमेयं स्वाभासमच्छमविलुप्तमतिस्वतन्त्रम् ।
विश्वात्मकं तदतिवर्ति च यत्व तदस्य मिथ्याविकल्पजनितौ किल बन्धमोक्षौ ।
M.P.(T), 1,3.

In view of its special subscription to the present thesis, the Krama system is sometimes depicted as the system that transcends bondage and freedom both. Vide,

इति कोऽपि बन्धमोक्षोत्तीर्णो नयः
उन्मीलितः । B.V.V., p.22

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1. प्रमाणप्रमेयव्यवहारोच्छेदेन प्रमातर्यैव परां काष्ठामधिरूढे, निःश्रेयसात्म-
परश्रेयोरूपे स्वबोधके स्वप्रकाशे बोधमात्रे अर्थादुदिते, यः कश्चिदनुभव-
विशेषः स एव मोक्षः कथितः ।

T.A.V., III, p.96.

2. .... संकोचात्मा हि योऽग्रतः ।
संसारो विमुक्तिस्तु तत्स्वरूपविपर्ययः ॥

M.P.(T).7.18-19.

3. असंकोचापटात्मा सा विमुक्तिः पारमार्थिकी ।
यदपेक्षावशाद् सर्वाः संसारोऽन्या विमुक्तयः ॥

Ibid, 22.

deteriorated and pigmized personality sprouts into a full bloom. As a necessary outcome of the perfect self-enlargement the phenomenon of self-negation is replaced by the fact of self-affirmation.[1] This is the purport of the phrases like self-reflection or self-recognition (Aham-pratyavamayśa or aham-pratyabhijñāna). The perfection-consciousness, therefore, is by implication absolutely divorced of dependence, expectancy or the like. Thus true freedom consists in recognition, that is, realizing the universe of discourse as it really is.[2] This is possible only when the network of self-contraction, the progeny of logical thinking, e.g., the mundane world, fades into nihility once for all.[1] This is a difficult condition to comply with, but there is no other way out. The criterion, for ~~wx~~ such a value-experience, therefore, must need be an inculcation of a synoptic vision consisting in the synthesis, or more accurately, harmony, of the enjoyments characterizing the world and the transcendental experience defining the liberation or freedom (Bhoga-Mokṣa Sāmarasya)[2]. This must be the minimum presupposition of any definition of absolute perfection. "All this is my manifestation" (Sarvo Mamāyam Vibhavaḥ), is the characteristic way of expressing the experience of ultimate value.[3] Such an

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[1] Jayaratha has it that, despite the affinity of behaviour between the bound and the liberated there is a striking distinction in their relations toward objectivity. While the emancipated perceive the objects as their own ramifications, the bound take them as isolated from them not only in point of nature but in point of existence too. Vide T.A.V., III, p.240. Also cp.

मेयं साधारणं मुक्तः स्वात्माभेदेन मन्यते ।
महेश्वरो यथा बद्धः पुनरत्यन्तभेदवत् ॥

I.P.K.4.1.13.

For a comparision with the Spanda view, read the following extract from P.Hr.pp.45-46:

अनेनैव आशयेन श्रीस्पन्दशास्त्रेण `यस्मात्सर्वमयो जीवः`, इत्युपक्रम्य तेन शब्दार्थचिन्तासु न सावस्था न यः शिवः इत्यादिना शिवजीवयोरभेद एव उक्तः। एतत्तत्त्वपरिज्ञानमेव मुक्तिः, एतत्तत्त्वापरिज्ञानमेव बन्धः।

[2] यथास्थितस्य तस्यातः स्वरूपमुपपद्यते ।
एतत्परिज्ञानमयी जीवन्मुक्तिर्निगद्यते ॥

M.P.(T) 9.14.

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1. अन्यथा मुक्तिरूपं तु संसारस्यापरो विधिः
   यथास्थितस्य विश्वस्य यथैवानुभवे स्थिते ॥
   संकोचसंस्थानलयाज्जीवन्मुक्तः प्रकाशते ।
   यथैव पश्यन्ति विश्वं तथैव परिवर्तते ।

   M.P.(T),7.39-40

2. तत्र च तस्याः भोक्त्र्याः स्वतन्त्राया भोग्यैकीकार एष यः ।
   स एव भोगः सा मुक्तिः स एव परमं पदम् ॥
   इति श्रीप्रबोधपंचदशिकाप्रक्रियया भोगोऽपि मोक्षात्मा मोक्षोऽपि
   भोगस्वभाव इत्यनयोरन्योन्यमेलरूपा श्रीमदनुत्तरसंविद्वैतसिद्धान्तैकाख्या
   जीवन्मुक्तिरस्य फलम् ।

   M.M.P.,p.134.

3. The unity of Bhoga and Mokṣa was not quite unknown to the Buddhists of the Sahajiā mystic sect. See for details B.S.S.,I,p.252.

outwardly impossible criterion takes its origin in one's capacity to discern the inner meaning of the two. Such an idea of freedom has been variously styled as Yāmalī Siddhi[1], (twin accompalishment), Cidāhlādadvitaya-Sāmarasya[2] (harmony of consciousness and bliss) and Saṁbhūya-Sarvasāmya-Svabhāvā[3] (unity of cosmos taken as a whole). This frequent talk of harmony, synthesis and unity in unequivocal terms brings home to the reader the true character of the Krama, and for that matter, the Śaiva idea of Mokṣa as emphasizing the basic role of self-affirmation.

This represents a milestone in the history of Mokṣa in the Indian Philosophy. The Sāṁkhya, Vedānta and Nyāya do not go beyond a particular point. The nature of Mokṣa is defined in terms of Kaivalya by the Sāṁkhya, of Nirodha by the Yoga, of Svasthatā by the Nyāya and of Avidyā-nivṛtti by the Advaita Vedānta. Among these schools,~~of~~ the process of self-realization is more or less the same in the broad sense-- discriminating between the self and the not-self, distinguishing or isolating the two. No doubt, all of them have independent notions of the nature of the self and the not-self and the underlining process of their inter~~r~~action, but they are unanimous with regard to the emancipation or self-realization being consequent upon our distinguishing the self from the not-self. The entire psychophysical complex and mundane world constitute the not-self which inheres or is reflected in or superimposed upon the self as the case may be. Hence the difference between the two either consists in negation at some places or amounts to negation at others. Mukti, therefore, is the negation or sublation of the not-self.

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[1] श्रीमदनुत्तरक्रमप्रणयनप्रवीणस्य परमेश्वरस्य परमकारुण्यमात्रोपपादितेयम् आस्माकीना यामलीसिद्धिः या .... भोगमोक्षसामरस्यात्मकतयोपपाद्यते ।

M.M.P., p.172.

[2] Ibid, p.173: Significantly, Mokṣa is linked with Cid (consciousness)- aspect while Bhoga with Āhlada (bliss).

[3] यत्र संभूयसर्वसाम्यस्वभावा महार्थसिद्धान्तोपनिषदुन्मील्यते ।

Ibid. p.174.

But in the Krama, and for that reason in all the monistic schools of Kashmir Śaivism, the self-realization consists in harmonizing these two opposing points. It is a unison and synthesis of two factors and rules out the negation of the either. This clearly lays down the foundation of the sublimation of the mundane experiences into the pure and transmundane ones. Each level of experience marks a step towards self-realization. Krama goes to posit this very self-achievement where both objectivity or this-ness (not-self) and subjectivity or I-ness (self) stand true and realize their essence in mutual harmony and unity.[1]

5-A. TWO RELEVANT SUB-FEATURES OF LIBERATION

The Krama criterion of Mokṣa as a synthesis of Bhoga and Mokṣa necessitates a brief consideration of two other points, ancillary in nature but of great significance. The reflection on the nature of Māyā (Māyā-Svarūpa-Parāmarśa) and the reflective realization of succession (Krama-Parāmarśa) as form of the self are the two points at issue. Since the Absolutic resplendence is a plenum and suffers no gaps, the fact of its being involved in the intrinsic nature of existence in all its realms cannot be questioned. Thus, whether it is the world of Māyā or trans-Māyā, it is enlivened by the Absolute. A clear grasp of this fact and consequent discovery of the true character of nescience as an aspect of the Absolutic functioning is nothing short of Māyā. The ideal is not something distant but attainable during one's life time.[2] The other point relates to the fivefold absolutic agency which, though trans-sequential in itself, involves extremely minute succession while in operation. Being able to catch this minutest succession characterizing the Absolutic functioning is to become emancipated.[1] Since the individual and cosmic self, or the Microcosm and Macrocosm, are essentially identical, the reflection on the absolutic authorship of the five acts equally belongs to the aspiring soul. Hence this boils down as self-reflection which is but liberation, because to be reflectively aware of one's essential being is to know oneself. This point has been further enlarged upon in the course of our enquiry into the dynamic absolutism.

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[1] तत्र दर्पणस्य इव अनेकाभासभेद एकतामनपबाधमानो न विरोधमावहति, इति उक्तेर्निर्बाधप्रत्यभिज्ञाप्रत्यक्षप्रसाधितैकभाव: पदार्थ आभाससारस्तथा-भूतानेव विरुद्धाकारान् स्वात्मनि उपगच्छन् क्रमिकांस्तानाभासभेदानात्मनि अभिन्ने भासयन् ..। I.P.V.V.,III,p.3

Also see प्रत्यभिज्ञा का स्वरूप, D.S.XI-1,pp.49-50.

[२] आसु च सर्वास्वपि पारमेश्वरप्रकाशानुस्यूतेर्न क्वचिदपि वैलक्षण्यमिति अति-विचक्षणैकशिक्षणीयोऽयमस्माकीनः पक्ष इति ।.... एवं मायास्वरूप-परामर्श एव जीवन्मुक्तिरित्युपनिषत् ।

M.M.P,pp.49-50.

5.B. UPĀYAS AS SAMĀVEŚA AND JĪVANMUKTI

Let us revert to the theory of Samāveśa. Samāveśa, which is one with Jīvanmukti, secondarily stands for an Upāya also, as has already been seen. In the sequel, therefore, the Samāveśa too is categorized in a fourfold manner conforming to the fourfold classification of Upāya into Anupāya, Śāmbhava, Śākta and Āṇava etc. Beginning from the last, each one leads to the preceding one upto the first, which alone is considered to be the direct way to salvation. According to Dr. Pandey the process of -

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[1] इत्थमेतत्क्रमपरामर्श एव स्वात्मविमर्शरूपो जीवन्मोक्षः ।

M.M.P., p.109.

submergence appears to be a complete reversal of that of emergence.[1] Or, to be more accurate, the process involved in the spiritual release is converse to that of Ābhāsa or manifestation. Externalization of the internal, and internalization or withdrawal of the external mark out the processes of the universal unfolding and enfolding respectively. Thus, to put the matter precisely, just as in the course of successive manifestation of Ānanda, Icchā, Jñāna and Kriyā, each of the preceding leads to that which immediately follows, so in the course of the gradual submergence (Krama -Samāveśa) these very absolutic aspects equally merge into one another in the reverse order. Because emancipation really consists in withdrawal of the individual into the broad fold of the Universal Self. It is quite obvious that Anupāya[2] relates to Ānanda-aspect of the Godhead, Śāmbhava Samāveśa to Icchā, Śākta- Samāveśa to Jñāna and Ānava-Samāveśa to Kriyā.

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[1] See Abhi., pp. 312-313.

[2] Anupāya is the technical term for denoting the Supra-instrumental state of cognition in the general context of the Upāyas. In the context of Samāveśa it should have been styled differently. The use of that word has not been sought following the general practice of the original Śaiva authors so as to avoid a pedantic look. The Vātūlanātha-Sūtra, however, terms it as Nistaraṅga-Samāveśa (Lit., unruffled or transquil immersion). See the Vṛtti, V.S., pp.13-14.

तस्मिन् सति निस्तरंगसमावेशः आणवशाक्तशाम्भवोदयरूप-

समस्ततरंगपरिवर्जितसमावेशलक्षण निरुत्तरसमावेशधर्मैव प्रथते इत्यर्थः ।

Excepting Anupāya or Nistaraṅga-Samāveśa, as it is technically called, the three Samāveśas, namely, Śāmbhava, Śākta and Āṇava respectively owe their genesis to the Śambhu (Siva), Śakti (the absolutic power) and Aṇu (the individual self)[1]. Their specific nomenclature owes itself to such a relationship. This semasiological approach unearthing the Samāveśas' relation to their priuses is semantically and theoretically different, be it noted, from the previous one which relies on their nexus with the absolutic powers, namely Ānanda, Icchā, etc. These powers serve to activate the respective Samāveśas that are mutually so related as to strengthen each in succession. Similarly the presentation of Upāyas as embodying the Śiva, Śakti and Nara (Aṇu), appears to have been inspired by the same attitude.[2] It would appear from a close insight into the system that the above view is equally applicable to the Upāyas as well.[3]

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1. विभुशक्त्यणुसंबंधात् समावेशस्त्रिधामत: ।
इच्छाज्ञानक्रियायोगात् उत्तरोत्तरसंभृत: ॥
Quoted, T.A.V.I, p.255.
See also p.206.

2. It is not proposed, for fear of irrelevance, to enquire into the sub-varieties of Samāveśa which have often been accounted to be as many as fifty. For details, however, see T.A.1.186-87, T.A.V., I, pp.215-16, 220; M.V.Ṭ.2.20. Similarly some other sub-varieties have been enumerated on account of the Samāveśas' correspondence to the levels of experience, e.g., wake, sleep etc. See M.V.T. 2.26. For a critical study, see
शाक्ताख्यो वैकल्पकपथक्रम:, S.S., 20, I, pp, 109-110.

3. Cf. T.A.V, I, p.255.

5-C. VISARGA AS SAMĀVEŚA

An analytical study of the Tantraloka's treatment of the concept of Visarga and its threefold division into Śāmbhava etc. indicates Abhinava's inclination in identifying the notion of Visarga with that of Samāveśa. Visarga is the doctrinal way of propounding the Absolutic dynamism and is particularly related to its aspect known as Kṣepa.[1] Amongst the three Visargas, the Āṇava stands for complete repose of the individual consciousness (citta), the Śākta for thorough grasp of such repose of the individual consciousness and the Śāmbhava for absolute withdrawal or dissolution of the individual consciousness.[2] The limited knowledge involving interplay (Saṁghaṭṭa) between consciousness and its objects happens to be the individual consciousness or citta. This is the state of complete duality and, accordingly, its climax is depicted as the repose (Viśrānti) of individual consciousness which is temperamentally dispose to the dichotomy of subject and object. The particular type of Visarga marking this stage is called gross (Sthūla) or

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[1] स्वात्मनः स्वात्मनि स्वात्मक्षेपो वैसर्गिकी स्थितिः।

T.A.,3.141.(Lit.,self-projection of self into self,is the state known as Visarga). It will strikingly resembl the concept of Samāveśa in spirit. However for the concept of Kṣepa see Chap.II,infra.

[2] स च एष विसर्गस्त्रिधा, आणवः चित्तविश्रान्तिरूपः, शाक्तः चित्तसंबोधलक्षणः शाम्भवः चित्तप्रलयरूपः।

T.S.,p.17.

Āṇava and relates to the empirical self under the impulse of mundane existence.[1] When the repose of citta or the limited and conditioned consciousness on self-awareness leads to complete appreciation of the same (Citta), the next stage of Visarga i.e., Śākta, comes into being. This state lies just across the mundane frontiers and grasps the subjective-objective configuration in its totality rescinding the purely dichotomic existence. Hence it is described as the subtle (Sūkṣma) state and is activated by a sense of duality-cum-unity.[2] Rising above with the absolute scrapping of individuality or limitation of consciousness and the attaining of perfection, the erstwhile individual consciousness turns into immediate self-awareness. This is the Visarga par excellence, the Ultimate (para). It is characterized by unity and bliss owing to the fact that now even the subtle state of consciousness stands expelled[3] from it. All the three stages bear the

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1. पूर्वं विसृज्य सकलं कर्त्तव्यं शून्यतानले ।
चित्तविश्रान्तिसंज्ञोऽयमाणवः संप्रकीर्तितः ॥

T.A.3.211.

2. दृष्टश्रुतादितद्वस्तु प्रोन्मुखत्वं स्वसंविदि ।
चित्तसंबोधनायोक्तः शाक्तोल्लासभरात्मकः ॥

T.A.3.112.

3. प्राग्वद्भविष्यदौन्मुख्यसम्भाव्यमिततालयाद ।
चित्तप्रलयनामासौ विसर्गः शाम्भवः परः ॥

Ibid.3.214

palm of absolutic dynamicity[1] and hinge on their special relationship with the individual self, absolutic power and the universal self (Nara, Śakti and Śiva) in their specific cases.[2]

6. COMPARATIVE ANALYSIS OF THE FOUR UPĀYAS

Coming to the comparative merit of the Upāyas we countenance an āgamic maxim which lays down that their comparative excellence runs proportionate to their superiority in merit.[3] Accordingly, of the Śāmbhava, Śākta and Ānava each preceding Upāya kindles and infuses life into each succeeding one. In case we reverse the order as Ānava, Śākta and Śāmbhava, each preceding one serves as an instrument of each succeeding one. There is no rigidity in regard to the order of Upāyas. Of course, for a man in the street this is the most conducive course through which he becomes self-realized. But the case of a yogin with a sharp intuitive vision, an exclusive Godly favour, is different. He is above the deterministic order and is competent enough to intuit the Reality even without adhering to such an order.

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1. See T.A.3.217-219, 3.141-144; T.A.V.,II,pp.201-206.
2. T.A.V.,II,p.204.
3. यो हि यस्माद गुणोत्कृष्टः स तस्मादूर्ध्वंमिष्यते ।।
   M.V.T. 2.60; also see.M.V.V. 1.995.97

If Āṇava culminates in Śāmbhava through Śākta, we are automatically called upon to explain the concept of Anupāya which is different from these three in that this synchronizes with the rise of the absolutic aspect known as bliss and is one with Awareness. The reckoning of the Absolute in terms of the harmony of Consciousness (cit) and Bliss (ānanda) follows from the basic identity of the two aspects. It is only by an exercise of the discursive thought that the Anupāya and the Absolute being one and the same in reality, are viewed as different. Hence, Anupāya is no Upāya at all. Moreover an Upāya, by its very constitution, bears some sort of touch with externality, whether possible or actual, consequent upon interplay of the absolutic aspects such as volition etc. Whereas the prime purpose of an Upāya is to disaffiliate the self from all entanglements, Anupāya has no such purpose and consequently bears no touch with the externality. To call 'Anupāya' as Upāya is to take resort to secondary signification, since it finds its place with reference to the other varieties of instrumental cognition which are the first and foremost Upāyas.[1] This signification of

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[1] अनुपायेऽपि चैतस्मिन् किंचित्स्याद्बाह्यवृत्तितः ।
उपायस्योपदेशोऽयं शास्त्रेऽत्र बहुधा कृतः ॥

M.V.V.2.121;also see T.A.,1.242.

Anupāya bears an analogue to the absolute or Parama Śiva, which is the Supra-categorial ideality, being alluded to as the thirtyseventh category in the Pratyabhijñā school. In fact, the Anupāya represents the Śāmbhava at its best which is same as the highest Krama ideal.[1] Hence, while dwelling upon the Upāyas proper the Śāstra does not give ~~it is not resorted~~ an independent treatment to the Anupāya. Hence, it is that Abhinavagupta in his Krama-keli views the entire āgamic literature, whether of the Right path or of the Left one, as inspirited by this crowning point of spirituality called Mahārtha[2] or Anupāya[3]. This appears to be a rational account, since the essential gist of all the Upāyas consists in transmuting determinacy into indeterminancy, i.e., immediacy.

Krama system, on the testimony of Abhinavagupta himself, seems to have nurtured this view under the impact of the Vaibhāṣika school of Buddhism. The Vaibhāṣikas pin their faith on the final validity of indeterminacy in and

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1. सोऽयं पुराणाधिष्ठानः क्रमः क्रमविवर्जितः ।
महार्थस्य परा निष्ठा गलितस्वपरस्थितेः ॥

M.P.(T).1.12.

2. यच्चोक्तं श्रीक्रमकेलौ - वामदक्षिणतन्त्रादिष्वप्येतन्मयमेव सर्वं निर्वहतीति मन्तव्यम् इति। स्वंच सर्वदर्शनसारत्वादमुष्य श्रीमहार्थक्रमस्य सर्वस्रोतोऽतिशायी कोऽपि श्लाघ्योत्कर्षो ध्वन्यते ।

M.M.P., pp.178-179

3. युक्तिचर्यादिनिर्दोपवासनाद्याभिवर्जितः ।
अनुपायक्रमः सोऽयं यस्य रूढः स योगिराट् ।

M.P.(T),1.13

through the stages of determinate ideality.[1] Thus self-revelation (ātma-prathana) is to recognize or know the self immediately and indeterminately. This is actualized through the Śāmbhava Upāya. The Śāktopāya, characterized as it is by pure determinacy, furthers the cause of the Śāmbhava. Similarly the Śākta is aided and augmented by the Āṇava which means determinate thought-constructions. This, in short, is the hierarchy of cognitive instrumentality.[2]

6-A. POINTS OF AGREEMENT AMONG THE FOUR UPĀYAS

Let us now proceed further to examine the points of agreement that go a long way to account for the common make-up of these Upāyas which, otherwise have a personality of their own. All the four Upāyas share in common, though in varying degrees, the following characteristics:-

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1. विकल्पापेक्षया योऽपि प्रामाण्यं प्राह तन्मते ।
तद्विकल्पक्रमोपात्तनिर्विकल्पप्रमाणता ॥

T.A.,1.228

2. इत्थेंवमाणवोपायासादितान्मोहनिर्जयात् ।
उन्मज्जच्छुद्धविद्यात्मशाक्तावेशप्रकर्षतः ॥
आत्मीकृतपरानन्दहृदगाढावगाहनात् ।
प्रस्फुरच्छाम्भवावेशवैभवः साधकोत्तमः ॥

S.S.V(V).3.64-65.

(i) The gradual preeminence of Śakti, i.e. the absolutic agency (Śakty-ullekha),

(ii) essence of cognitiveness (Jñānātmatā),

(iii) gradual reference to determinate consciousness (Vikalpa-parvā-nuśīlana),

(iv) revelation of the absolute gradually or instantaneously (akhanda-vastva-vabhāsa),

(v) smashing of the middle truṭi (madhya-truṭi-troṭana),

(vi) unfoldment of the centre or nucleus (Madhya-vikāsa),

(vii) the techniques of the power-contraction and power-expansion[1] (Śaktisaṁkoca-Śaktivikāsa),

(viii) disappearance of the residue of self-limitation (Saṁkoca-Saṁskāra-laya).[2]

ŚAKTYULLEKHA- Amongst all these approaches Āṇava is characterized by its reference to impure determinate consiousness (aśuddha-Vikalpa) such as Uccāra etc., consequent upon the operation of vital airs (Prāṇa)[1]. Next comes Śākta defined by pure determinate idea to be effectuated and consummated by individual consciousness or mind alone. Śāmbhava is of the nature of the total loss of determinate consciousness.[2] The element of Śakti permeates all these three in varying measures and is characterized variously as gross, subtle, ultimate, etc., as the case may be. But it is the superabundance of Śakti because of which this Upāya is called Śākta.

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[1] This is not an exclusive character of Śāktopāya as presented by a section of scholars (cf. P.Hr. Introduction, p.19), but, instead, a general feature of all the Upāyas. Indeed, the niceties of process vary with the individual upāyas.

[2] संकोचसंस्कारलयाद सर्वाकारं विशुद्ध्यते । आणवादिसमावेशत्रयव्यापकरूपता ॥

M.P.(T) 7.131.

This point, e.g., annulment of the element of ~~already~~ self-limitation has already been dwelt upon early in this chapter.

JÑĀTMATĀ & VIKALPA-PARVA-ANUSĪLANA -- The Upāyas partake of the nature of conscious in threefold way (monistically, monistic-cum-dualistically, and dualistically), hence they remain essentially cognitive in character. Their relation to various stages of ideality is, therefore, a matter of logical cogency. Thus Āṇava is installed within the realm of determinate consciousness, Śākta refers to the pure determinate consciousness and Śāmbhava refers

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1. There are generally four phases of āṇava namely Uccāra, Karaṇa, Dhyāna and Sthānakalpana. For want of direct relevance these details have not been gone into. However, for details, see M.M.P., p.144. and the fifth Āhnika of the Tantrāloka.

2. प्राणस्पन्दोच्चारणाद्यशुद्धविकल्पः आणवः । चित्तमात्रनिर्वर्त्यशुद्धविकल्पात्मा शाक्तः । विकल्पसर्वविलयस्वभावः शाम्भवः ॥

M.M.P., p.147.

to the total loss of determinate consciousness. Thus each Upāya, in some way or the other, has something to do with determinate consciousness.[1]

AKHANDA-VASTVAVABHĀSA — All the approaches, further, coverage on the Absolute self, which stands revealed immediately or gradually in the Yogin's intuitive vision arrived at through a recourse to the Upāyas in question.

MADHYA-TRUṬI-TROṬANA -- Coming to the smashing of the central or middle truṭi[2], one has to distinguish between the Madhya, whose unfoldment leads to self-

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1. प्राणादिभूमिकैराद्याः सिध्यन्त्युच्चारणादिभिः ।
विकल्पैर्मध्यमा शुद्धैरन्त्याः प्रशमितैस्तु ॥

Quoted from the Upāya-Vimśati, M.M.P., p.147; also read the following , यत्र पुनः शाम्भवेऽपि उपायसामान्यानुप्रवेशात् सूक्ष्मेक्षिकया किंचिद्विकल्पशंकाया अवर्जनीयत्वं, तदपि निरुपायपर्वोत्कर्षादत्यन्तशुद्धसंविन्मयं सद् पर्यन्ततो विकल्पवार्तानभिज्ञतायां पर्यवस्यति ।

Ibid, p.168.

2. Truti or Tuti(तुटिः त्रुटिरिति च प्राकृतभाषाप्राबल्यात् तन्त्रेणोक्तम् M.M.P., p.146) is an esoteric concept and is defined differently in accordance with its contexts. While explaining Kallaṭa's phrase तुटिपाते सर्वज्ञत्वसर्वकर्तृत्वलाभः (quoted by Abhinava in P.T.V., p.103), the editor M.M. Mukunda Rama Shastri takes tuṭi as a measure comprising two and a quarter finger-width and says Kashmir Śaivism admits that (contd......

enlightenment,[1] and Madhya-truṭi, smashing of which leads to emergence of the Madhya.[2] Now shattering the central Truṭi is a necessary precondition for creating essential atmosphere for self-revelation.[3] In Āṇava-upāya, which consists in concentrating and meditating, inter alia, upon a particular sacred syllable,[4] the recognitive expression,

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(contd...(2)....)..... the vital air blows over a distance of sixteen Tuṭis when an individual subjectø determinately perceives an object. Vide P.T.V.,p.104(Fn); also see Abhi.,pp.679-680, 700. Dr. Pandey's conclusions are undoubtedly based on Shastri's. However, Tuṭi's concept acts as a bridge for alligning the two processes, viz., Prāṇic operation and determinate cognition, for an easier mystic grasp of the reality. It also serves as a point-instant, a moment (Kṣaṇa), but transgresses the temporal realm at the same time. It will be seen that Tuṭi's this definition has borne upon all the respective definitions. Maheśvarānanda confessedly does not dwell upon this aspect simply because it is too well known. See

युगपदस्नुवानयोश्चन्द्रार्कयोर्मध्यवर्ती काललेशविशेषो बुद्ध्या निष्कृष्टव्य
इति तु व्याख्यानमत्यन्तस्पष्टमित्याग्रहेण नोन्मीलितम् ।

Ibid.p.146." This is further to be noted that the word Pāta in Tuṭipāta is a concept that coextends with Kālī, Mātṛsadbhava etc. and refers to the transcendental dynamism of the metaphysical Absolute. Vide

यदाह श्रीकल्लट: तुटिपात इति अत्र पातशव्दं सैव भगवती श्रीमत्काली
मातृसदभावो भैरव:प्रतिभा इत्यलं रहस्यारहस्यनेन।

T.S.pp.104-105.

1. मध्यविकासाच्चिदानन्दलाभ । P.Hr. 17

2. योगिगम्यप्राणापानमध्यदशाविश्रान्त्या द्वयोरनिवर्तनात् ।
प्रत्यावृत्यभावेन तृत्रुटि-लव-क्षणमात्रमन्तर्मुखत्वात् मध्यदशाविर्भाव: ।

V.Bh.V.,p.24.

3. यदि निजहृदयोल्लासं निर्णेतुं नित्यनिष्कलमिच्छा ।
मध्यतुटिस्त्रुटितव्याप्तं यतो: सोमसूर्ययो: ।।

M.M.56.

4. मन्त्रात्मकवर्णविशेषपरामर्शरूपत्वादाणव: कश्चिदुपाय: ।

M.M.P.,p.144.

e.g., Sōham, while being esoterically reconstrued (Uddhāra) is reversed into "Hamsaḥ". The two letters (Ha and saḥ), in the phrase stand for the cognitive instrument (Pramāṇa) and the object of cognition (Prameya). The anusvāra, that is centrally located, divides the two. It is truṭi.[1] The moment it is smashed, i.e., realized, in course of concentration, the beatific vision dawns. Similarly in Śākta-upāya the subject stands midway between the means of knowledge and the object thereof. In consequence, when the doubt regarding subject is nullified the true vision prevails. In this case the suspicion with respect to self as nucleus of all cognitive activity is tuṭi and that has to be pierced through so that the pristine unity may shine uninhibited[2] because it is this doubt (about true self) that sets in motion the emergence of this world of multiplicity. In Śāmbhava the tuṭi stands in the centre of the simultaneous internal and external movement of the Prāṇa and Apāna. The tuṭi here is of the nature of reflection on the centre of the two opposing movements. As soon as this

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1. स्वहृदयसम्पुटीकारलदाणमनुस्वारं च यथो - रश्नुवानयोर्यां मध्यस्था तृटि: विभज्यावस्थानदाणालदाण: कालखण्ड: स उत्त्रुटितव्य: ।

Ibid;also see V.Bh.V.,p.137.

2. स्वात्मन: प्रमावभूतस्य त्रुटि: सदिह्लदाणो दोष उत्त्रुटितव्य: । शाक्तश्चायमुपाय: उच्चारादिव्यतिरेकेण स्वसंविद्विकल्पमात्राकारत्वाव ।

Ibid,p.145.

reflection is brought home to the aspirant as his inbeing, the trammels barring self-realization fall.[1]

MADHYA-VIKĀSA -- Likewise, the Madhya or the central reality is conceived separately under the garb of the variety of the Upāyas. The expansion or unravelling of the Madhya is, in a sence, coterminus with the attainment of self-hood. From āṇava's angle Madhya is the spinal cord (Suṣumṇā) between the Iḍā and the Piṅgalā that has to be unveiled. From Śākta's point of view, Madhya is the ultimate Awareness (Parā saṁvid) that has to be realized. From Śāmbhava's attitude, Madhya is the Instinctive I-experience that as the underlining principle of all has to be attained.[2] All these Upāyas lead to the achievement of Madhya that in its turn ushers in the perfect freedom.[3]

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1. अथ च सोमोऽपानः सूर्यः प्राण इति ... एवत एव प्राप्नुवतोः या मध्यस्था बाह्याभ्यन्तभावोपलक्ष्यमाणा त्रुटिः तादृक् परामर्शक्रियात्मा चमत्कारलक्षणः स उत्त्रुटितव्यः । .... अयं पुनरुपायः सर्वविकल्पविदाभिव्युदासेन स्वस्वभावमात्रोपपादनप्रवृत्ततया शाम्भव इत्यवगन्तव्यः ।
Ibid,p.146;also see V.Bh.V.,pp.18-19,25; T.A.V.,I,p.130, III,p.96.

2. यदा तु उक्तयुक्तिक्रमेण सर्वान्तरतमत्वे मध्यभूता संविद्भगवती विकसति, यदि वा वक्ष्यमाणक्रमेण मध्यभूता ब्रह्मनाडी विकसति । तदा तद्विकासात चिदानन्दलाभः ... ततश्च प्रागुक्ता जीवन्मुक्तिः । P.Hṛ.,pp.82-83, also see Int.,p.19.

3. उभयोर्भावयोर्ज्ञाने ज्ञात्वा मध्यं समाश्रयेत ।
युगपच्च द्वयंत्यक्त्वा मध्येतत्त्वं प्रकाशयेत ॥
भावेत्यक्ते निरुद्धा चिन्नैव भावान्तरं व्रजेत ।
तदा तन्मध्यभावेन विकसत्यति भावना ॥

Quoted, T.A.V.,I,p.127.

ŚAKTI-SAṀKOCA-VIKĀSA -- The technique of unfoldment of the godly potency and limitation of the same is most conducive to unfoldment of the middle. The same passes under the name of Śākta-Kṣobha (disturbance pertaining to śakti) in Āṇava, Kulāveśa (universal immersion) in Śākta, and Kṣobha-pralaya (total withdrawal of the disturbance) in Śāmbhava on the scriptural authority.[1] These represent the manifoldness of the process involved in the expansion and contraction of the dynamicity of the Godhead.

One thing more, about which there is a common agreement among all the upāyas, is that all along the apiritual quest an aspirant has to subjugate all other mentals and susceptibilities except one to which he is unflinchingly dedicated and through which he wants to ascend the highest tide of spirituality.[2] Why so? the answere is very simple. Such subjugation accentuates the fact that the state of freedom is not contingent and random, instead, there is a kind of positive certitude about it owing to its apriority and perseity. All efforts, that lend a specific form to an approach, are addressed to submerge

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1. This view has not been put forth in so many words at one place. But the conclusion would be irresistable after going through the relevant literature. See for analysis, V.Bh.68-69; V.Bh.V., p.57, M.M.P.,pp.152-153; T.A.5.71;T.A.V.,II,pp.375-77.

2. सर्वत्र तावदुपायमार्गे समस्तेतरवृत्तिप्रशमपूर्वमेकाग्रीभवन्ति योगिनः ।

Sp.N.,p.38.

and overcome the proclivity (so natural to a mortal) towards identifying the not-self with the self and not to literally attain the self, the subjectivity par excellence, which ipso facto is always there.[1]

Of all these approaches Śāmbhava stands at the apex due to its being the most direct and immediate means toward self-attainment. Naturally enough it is christened as 'Pāryantika' (Final)[2]. The loss of determate ideality (Vikalpa-hāna)[3] determines the very nature of this Upāya that is identical with Kṣemarāja's Vikalpa-Kṣaya(emaciatation of determinate ideality) which, according to him, is the acme of human endeavours.[1] But its supremacy does not interfere with the functioning of other Upāyas as they are supremely fertile and important in their specific realms. Of these the Śāmbhavopāya and Śāktopāya are respectively known as the Kula and Krama systems as well. And when the two are not distinguished in absolute terms,[2] we are reminded of their reciprocity, inter-dependence and rather unity[3]; their divergence being simply a spiritually expedient device.

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[1] मेदाडंबरसंत्यागस्वभाव: कलनात्मक: ।
संसार: संस्थितो नित्यं नियतग्रहचेतसाम् ।।
प्रबुद्धहृदयानां तु विकल्पग्रासत: सदा ।
अनुत्तरशिवाभास: सर्वत्रैव विराजते ।।

C.S.(MS)p.11; also see P.Hr.,pp.78-79 wherein the views of Utpala are ventilated.

[2] स खल्वाणवादिक्रमोलंघनेन प्रतिष्ठित: शाम्भवात्मना पार्यन्तिक इत्याख्यायते ।

M.M.P.,p.168.

[3] विकल्पहानेनैकाग्र्यात् क्रमेण ईश्वरतापदम् (I.P.K.4.1.11)

This Kārikā and the next one "सर्वो ममायं विभव इत्येवं परिजानत:। (4.1.12) deal with, according to the unanimous verdict of the Śaiva authors, the Śāmbhava and Śākta Upáyas respectively. Also cp.M.V.V.,I.990 —

विकल्पनिर्ह्रासवशेन याति विकल्पवन्ध्या परमार्थसत्या ।
संवित्स्वरूपप्रकटत्वमित्थं तत्रावधाने यततां सुबुद्धि: ।।

7. DIVINE GRACE AS THE SOLE SOURCE OF INSTRUMENTAL COGNITION

While aiming at overall conclusions one should remember that the divergence of the Upāyas stems from the gradual removal of ignorance,[4] in the course of one's

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1. अयं च (विकल्पदाय:) उपायो मूर्धन्यत्वात् प्रत्यभिज्ञायां प्रतिपादितत्वादादौ उक्त: ।

P.Hr.,p.84.

It is, however, to be noted that Pratyabhijña Karikas do not deal only with Śāmbhava but Śākta also ~~Cf. P.II, Fn.3 Supra)~~ and Śākta appears to be more of a favourite theme with Utpala.

2. अस्यामर्थस्थिति: सैव सर्वत्र कुलागमे । किन्तु शव्दस्य शय्यान्या नात्यन्तं सा विभिद्यते ।

अस्याम् here stands for the क्रमकेलि । M.M.P.,p.199.

3. उक्तरूपस्य चास्योपायत्रयस्य सूक्ष्मेक्षिकया संकर: परस्परमपरिहार्यतया वर्तते । केवलं प्राधान्यमात्रेण पृथग्व्यपदेश इत्युपदेष्टुं ... ।

Ibid,p.146.

4. संविद्रूपे न भेदोऽस्ति वास्तवो यद्यपि ध्रुवे ।
तथाप्यावृतिनिर्ह्रासतारतम्यात् स लक्ष्यते ।।

T.A.,1.138

spiritual regeneration. Thus all the Upāyas, or the instrumentalities of cognition result from the Divine Grace appearing as the ultimate, the ultimate-cum-empirical and the emprical, called as Śāmbhava, Śakta and Āṇava, in keeping with the spiritual qualifications of the aspirant for divine favour.[1] The process is technically named "the bestowal of the grace" (Śaktipāta) which enables one to identify oneself with the true self.[2]

ŚAKTIPĀTA: TWO PRIMARY AND NINE SECONDARY TYPES AND RESULTING CLASSES OF ASPIRANTS -- In all, nine types of Śaktipāta have, so far, been thought of. Three main types, e.g., the extreme or intense (atimātra or Tīvra), the intermediate (Madhya) and the mild (manda) have been further sub-divided into three forms each. These are the excellent (Utkṛṣṭa) the medium (madhya) and the base (Nikṛṣṭa)[3]. But, in essence, the ninefold divine favour

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1. अनुग्राह्यानुसारेण विचित्रः स च कथ्यते ।
परापराद्युपायौघसंकीर्णत्वविभेदतः ॥

Ibid, 2.45

2. भेदसन्धाननिर्वाहसम्पादनपूर्वं शिवतादात्म्यविवेकोन्मुख्यदायिन्या
अनुग्रहाख्यां (याः) पातः स्वमरीचिचयास्फारः ।

Śaivāṣṭaka-Kośa (MS) Word No. 81.

3. अतिमात्रमध्यमृदुताभेदेनापि प्रवर्तमानस्य ।
सूक्ष्मेक्षिकाप्रकारो विलसति तस्यातिशक्तिपातस्य ॥
M.P.(T), 1.8; Also see T.S., pp. 119-20,
स चायं शक्तिपातो नवधा - तीव्रमध्यमन्दस्य उत्कर्ष-
माध्यस्थ्य-निकर्षैः पुनस्त्रैविध्यात् ।

is reduced to two types, viz., the primary (para) and the secondary (apara)[1]. The primary or ultimate Śaktipāta is identical with the unbroken continuity of Awareness; and since even the residuum of desire for fruit is squeezed off absolutely, it immediately drives home the original feeling of self-fulfilment. The secondary or empirical Śaktipāta, though ultimately resplendent in nature, is not yet immune from desire for fruit and therefore partially intermixed with enjoyment it leads to self-recognition at the end of a graded course. The aspirants of the first category blessed with the transcendental grace are the people who are really desiderating for final emancipation (mumukṣu). It is for them that all the Upāyas have been devised. In the case of these who enjoy most intense Śaktipāta the loss of freedom and cognition (Āṇavamala) is attenuated very fast and the process stops as soon as the climax is reached in the form of Śāmbhava.[2] The aspirants of the first variety score over those of the second one in that they have pure cognition while the others have yet to achieve it. The divine favour has its own logic and accordingly it flourishes on its own without any aid in the case of the former, while the same is geared up through some extrinsic aid in the case of the latter.[1] Of course, the extrinsicality is not something outside the domain of spirituality. Since all our spiritual quest starts from the world of dichotomy, the pace of ignorance-elimination remains somewhat slew, which ensures the proportionately slow bestcwal of the Grace. It is at this level that the Āṇava etc. find expression. Between these two extremes the vaccuum is filled up by Śāktopāya which spreads over margins of both of them and is consequently known as Parāparopāya. These two classes of Yogins are designated as Para Yogin and Mitayogin in the Spanda-Nirṇaya,[2] and as Suprabuddha and Prabuddha in the Mahānaya-Prakāśa. The Suprabuddha being free from all obscuring elements requires nothing additional for self-accomplishment. THis is state of indeterminate

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[1] प्रकाश: परम: शक्तिपातोऽवच्छेदवर्जित: ।
तथाविधोऽपि भोगांशावच्छेदेनोपलक्षित: ॥
अपर: शक्तिपातोऽसौ पर्यन्ते शिवताप्रद:

T.A.13.255-56.

Also see Stanza 118 of the same Āhnika alongwith Jayaratha's Viveka on it (Vol.VIII,p.79) and T.A.V.,II,pp.259-262.

[2] अतितीव्रशक्तिपातादारूढे शाम्भवे समावेशे ।
स्वानन्दामृतरूपं जीवन्मुक्ते: प्रकल्पते विश्वम् ।

M.P.(T).1.7

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1. अप्रत्यभिज्ञातात्मपरमार्थानां समलो व्यवहारः, अन्येषां स एव निर्मलः ।

Bhās.(V),I,p.393.

Similar phenomena are not utterly wanting in other mystic systems. For instance, the Bodhi-Citta-Vivarana says-
देशना लोकनाथानां सत्त्वाशयवशानुगा : (Quoted,B.S.S., I,p.258) which implies the Buddhist recognition of the degree of spiritual ability of an aspirant as determining the type of favour to be bestowed by his spiritual guide.

2. Sp.N.,pp. 62-63.

awareness. The Prabuddha seeks spiritual hints and takes to Cakrapūjana as a means to self-realization.[1] It is again of two types. The self-realization of the first type of aspirant who is an adept in self-consciousness devoid of all mental constructions along with their latent impressions does not depend upon any extraneous means. But in the other type which is characterized by the predominance of indeterminacy and the subservience of determinacy at the same time, the realization of the self does depend upon the preceptor's suggestions or other methods including worship etc.[2] In the final analysis the first category would belong to the Śākta and the second to the Āṇava. The first is graced with the Śaktipāta (Mahātīvratama) in its utmost intensity and the second by the same Śaktipāta (Mahātīvra)[3] in its great intensity. Maheśvarānanda has tried to simplify the whole matter by prodounding three categories of aspirants known as Suprabuddha, Prabuddha and Aprabuddha corresponding to the three aspects of the Godhead, i.e. Para, Parāpara and

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[1] सुप्रबुद्धोऽनपेक्षोऽत्र प्रबुद्धोऽपेक्षते पुनः ।
संकेतादिकथामात्रं तथा चक्रप्रपूजनम् ।।

M.P.(T) 1.33

[2] M.P.(T) 1.24-26

[3] Ibid, 1.20-23

Apara.[1] As all the subsequent stages stand comprehended within the ambit of Para, and as all the Upāyas are included in the Śāmbhava Upāya, all the categories of aspirants reach their climax in Suprabuddha stage and are characterized as Mahārthārthin[2] (Seeker after the great Ideal).

It follows, therefore, that even the Aprabuddhas (unenlightened ones) do not have a bleak future but reach the finale of their inmost being conforming to the various degrees of Śaktipāta[3]. Thus it is in the fitness of things to conclude, that the highest type of aspirants has the prerogative of belonging to the Anupāya level for whom the fetters and freedom are equally meaningless. The next stage, with extremely minute difference from the preceding one, wherein the transcendental subjectivity consequent upon the extinct determinacy ever reveals itself, is meant for Śāmbhava. Śāktopāya is attributed to those belonging to

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1. तच्च पार्यन्तिकी प्रतिष्ठेति परावस्था । ... इत्यपरावस्था ।
यासु क्रमात् सुप्रबुद्धः प्रबुद्धोऽप्रबुद्ध इति योगितारतम्यम् ॥

M.M.P.,p.49

2. पौर्वापर्यपरिक्षीणा ये महार्थार्थिनः किल ।
अस्ति नान्या गतिस्तेषां विकल्पग्रासस्वाह्वात् ॥

M.P.(T) 1.32.

This verse is quoted also by M.M.P.,p.179, in a similar context.

3. अप्रवृत्तस्य ..... शक्तिपातस्य या स्थितिः ।
अतिमात्रादिभेदेन ततोऽयमुदितः क्रमः ॥

M.P.(T),1.27

the intermediate class for whom the determinate mentals, owing to cessation of further rise thereof resulting from the aspirants' recourse to Sattarka, (right knowledge) Sadāgama (right scripture) and Sadguru (right guide), transform into immediate awareness. This is, in other words, the domain of the Krama system. When the self-purification of determinacy appears difficult, rather impossible, an additional anchorage is sought from other sources.[1] This i the lowest ebb and meant for Āṇava Upāya wherefrom we begin to ascend the crest of waves finally synchronizing with the dawn of Āṇava knowledge, i.e., realization of cognitive freedom and freedom of consciousness.

8. COMPETENT AND RIGHT TEACHER IS A NECESSITY (GURU-SATATT ITS SUBCLASSES AND THEIR RELATION TO ŚAKTIPĀTA

Let us sketch thumbnail a few technicalities regarding Śaktipāta and aspirants competent to receive the same in view of the significance the Krama system attaches to it. The necessity of a competent teacher and the discarding of the forged one (Guru-Satattva) is one of the nine cardinal tenets (Prameya) of the system which in the context of Śaktipāta merits consideration. The first category, i.e., Utkṛṣṭa-tīvra (excellently intense) Śaktipāta marks out the state when, simultaneously with the fall of mortal frame, the aspiring self acquires Absoluteness. And when the body does not fall he revels in the state that is even beyond the fourth, e.g., turyātita, the crux of immediacy.[1] This phase is co-eval with that of Śāmbhava-āveśa. Due to the next category, i.e., Madhya-Tīvra Śaktipāta, the absolutic intuition or Sattarka (Prātibha-Jñāna) dawns by itself depending not in the least on the spiritual guide. Such a class of aspirants (Yogins) goes by the name of Sāṁsiddhika (lit., one having instinctive vision) and is equally competent to impart divine lessons.[2] In their case the Sattarka rises on its own account. In fact the Sāṁsiddhika reigns universally and no other class of teachers is deemed capable of instructing people in his face. The Sāṁsiddhika itself is of two types- (i) without dependence (Nirbhittika) and (ii) with dependence (Sabhittika). The latter variety again has two sub-classes, e.g., (i) with complete dependence

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[1] For a thorough exposition and elucidation of the thesis see B.S.S.,I,pp.367-369.

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[1] T.S., p.120.

[2] स तावत्कस्यचित्तर्कः स्वत स्व प्रवर्तते ।
स च सांसिद्धिकः शास्त्रे प्रोक्तः स्वप्रत्ययात्मकः ॥

T.A.4.40-41; also 13.130-131.

(Sarvaga-Sabhittika) and (ii) with partial dependence (Amśaga-Sabhittika). The second sub-variety is further subdivided into two, viz: ~~(i)~~ with partial dependence in regard to (i) essential & (ii) non-essential theme (a-mukhyāmśa). The Sanskrit expression Bhitti (lit., a wall, partition or convass), in system's parlance, stands for falling back upon others as source of inspiration. The 'other' here is none other than the Prajñā (self-reflection) or Kṛti (text or book embodying reflection of some one). Thus Sāmsiddhika has four sub-types including Nirbhittika; and barring the latter, all the three sub-types require some kind of spiritual inspiration either from self reflection, some scriptural authority or some preceptor.[1] Such a stand does not militate against the basic datum about Sāmsiddhika that his intuition is self-subsistent.

As already said, Sāmsiddhika in fact is his own type; the varieties that are envisaged are tuned to the basic equipment of those aspiring for self-enlightenment. Hence in the case of Yogins having purified and unruffled consciousness Sāmsiddhika enlightens them on his own, while in the case of those who are as yet lacking, howsoever slightly, in purity he has to proceed in keeping with their respective receptivity.[1] It is in this sense he is termed dependent (Sabhittika). Since Sāmsiddhika has an innate eye for wisdom and does not require any preceptorial assistance he is named "Akalpita" (Natural, unimposed)[2]. However, the self-intuition reigns uppermost and allows one to sense and realize freedom as a fact within life. Just below is lined the Akalpita-Kalpaka[3] variety of teachers. It is a composite concept and reveals that an aspirant or Yogin belonging to this class is similar to the previous class in that he does not warrant extrinsic assistance. Yet he differs from the same in the sense that he has to master this knowledge by reflecting upon self, e.g., "I am that" (atma-bhāvanā), whereas the former's vision is spontaneous.

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[1] अस्य भेदाश्च बहवो निर्भित्तिः सहभित्तिकः ।
सर्वगोंऽशगतः सोऽपि मुख्यामुख्यांशनिष्ठतः ।।
T.A. 4.47-48

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[1] तं ये पश्यन्ति तादूप्यक्रमेणामलसंविदः ।
तेऽपि तद्रूपिणस्तावत्थैवास्यानुग्रहात्मता ।।
सोऽपि स्वातन्त्र्यधाम्ना चेदप्यनिर्मलसंविदाम् ।
अनुग्रहं चिकीर्षुंस्तदभाविनं विधिमाश्रयेत ।।

T.A.2.40,44; also see, T.A.V.,III,pp.53-54.

[2] अकल्पितो गुरुर्ज्ञेयः सांसिद्धिक इति स्मृतः । Ibid,4.51

[3] यस्तु तद्रूपभागात्मभावनातः परं विना ।
शास्त्रवित्स गुरुः शास्त्रे प्रोक्तो कल्पितकल्पकः ।
तस्यापि भेदा उत्कृष्टमध्यमन्दाद्युपायतः ।।

Ibid,4.51-52.

If preceptorial assistance is not positively called for, even Japa etc., also might serve the purpose. It, too, has three sub-varieties, owing to the type of Śaktipāta that has been responsible for it, namely (i) Utkṛṣṭa, (ii) Madhya, and (iii) Manda. Then come the Kalpita and Akalpita-Kalpita varieties of teachers.[1] The rise of Sattarka, or transcendental intuition in other words, on the part of the former is neither spontaneous nor immediate; and hence, preceptorial assistance from other quarters is a necessity. They, once these conditions are met, attain self-realization and are not, then, to be distinguished from the preceding types. The latter is a superior variety because although they seek some inspiration from other sources, their own role is more significant in bringing about self-enlightenment. All these classes and sub-classes, by far, belong to the sphere of Śāktopāya and bring Madhya-tīvra Saktipāta[2] to bear upon all of them

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1. तद्दीक्षाक्रमयोगेन शास्त्रार्थं वेत्त्यसौ ततः ।
अभिषेकं समासाद्य यो भवेत्स तु कल्पितः ।।
यो यथाक्रमयोगेन कस्मिंश्चिच्छास्त्रवस्तुनि ।।
आकस्मिकं व्रजेद्बोधं कल्पिताकल्पितो हि सः ।

T.A. 4.71-73

2. मध्यतीव्रात्पुनः सर्वमज्ञानं विनिवर्तते ।
स्वयमेव यतो वेत्ति बन्धमोक्षतयात्मताम् ।
तत्प्रातिभं महाज्ञानं शास्त्रानपेक्षि यत् ।।

Ibid.13.131-132.

in varying measures.[1]

The touch with Śakta-āvesa is, really speaking, not completely lost even in respect of Manda-Tīvra (mild-intense) Śaktipāta. This type of Śaktipāta, though much less intense as compared with the above, is singularly effective in dissuading the aspirant from a wrong teacher and inducing him to the right one. The desideratum for freedom (Mumukṣā) remains intertwined with the lust for enjoyment (Bubhukṣā) in all the three (e.g., Tīvra, Madhya, Manda) varieties of Saktipata of the original Madhya type.[1] Similarly Manda-tivra, Madhya-Madhya and Tīvra-Manda types, though requiring some sort of spiritual initiation (Dīkṣa), do culminate in Śāktopāya in the wake of its rich intuitive potentialities. All the three categories of Manda Śaktipāta are marked by the worldly lust.[2] Thus the aspirants belonging to the two categories of Madhya and the three of Manda are assigned to the sphere of Āṇava-upāya. It is why no secret is made of the fact that Āṇava covers all the aspirants whether enlightened or otherwise, while Śākta accommodates only those who have enjoyed the spiritual patronage of their preceptors.[3]

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[1] All these varieties are not fundamentally different or antagonistic. A preceptor who is so either in his own right or has earned it to himself, finally serves the same purpose with the same vigour. There may be slight variations in the process but not in the proceed thereof. Simply because a teacher himself, like his mortal counterpart, is the Absolute. Vide-

यस्मान्महेश्वरः साक्षात्कृत्वा मानुषविग्रहम् ।
कृपया गुरुरूपेण मग्नाः प्रोद्धरति प्रजाः ॥

Quoted, T.A.V., I, p.79. And it is probably the reason why a teacher is likened to Spiritual instrument

(गुरुरुपायः) S.S. 2.6; and

प्राप्तावत्र गुरु शक्त्युपायः परमः स्मृतः ।
यतः सा शाम्भवी शक्तिरनुग्रहकरी सदा ॥

S.S.V.(Bh),2.23.

Also cp., दर्शनाद् स्पर्शनाच्छब्दाद् कृपया शिष्यदेहके ।
जनयेद् यः समावेशं शाम्भवं स हि देशिकः ॥

(Yoga-Vāsiṣṭha, Nirvāṇa Prakaraṇa, 1.128,161. Quoted B.S.S.,I,p. 261.)

See also M.M.P.,p.25. Mahesvarananda says- श्रीमद्देशिकनाथकटाक्षपातसमसमयमेव पुंसां स्वहृदयसंवादसौन्दर्यशालिनो जीवन्मोक्षलक्षणस्य पुरुषार्थस्योपलम्भ इत्यत्र न काचिद् विप्रतिपतिः ।
(M.M.P.,p.174) and goes on to aver that, what we call Dīkṣā or Spiritual initiation is nothing but a compassionate look of the teacher motivated by a desire to emancipate the aspirant:
यतः कटाक्षो नाम गुरोरनुग्राह्यं प्रत्यनुप्रवेशयितुमिष्टास्वहृदयसंविन्मयी शाम्भव्याद्यशेषदीक्षानुस्यूता दृक्शक्तिरित्याख्यायते ।
(Ibid; p.176) Needless to say the degree of preceptorial favour inevitably presupposes the corresponding amount of Divine favour (Śaktipāta). Vide
देशिकस्य .... कटाक्षपाते शक्तिपाताविनाभूते संभवति।

(Ibid.p.175)

CLOSE CORRESPONDENCE BETWEEN JÑĀNINS AND YOGINS -- It is from this view point that both of the Yogin and Jñānin are deemed qualified for the attainment of self-realization.[1] So far as the Jñānin is concerned, āgamas talk of three-fold Jñāna, e.g., Śrauta, cintāmaya, and Bhāvanāmaya.[2] The knowledge of scripture is Śrauta. It is the third rate knowledge. A critical analysis of that knowledge, (which we find, for instance, in such expression - ' It is useful') is called Cintāmaya. It has two stages- one, in which less amount of practice than required is put in; and the second, in which such critical analysis is sharpened by exhaustive practice. The former is named Manda-Svabhyasta-Cintāmaya and the latter is Su-abhyasta Cintāmaya. From the last one stems Bhāvanāmaya, which is the crux of self-enlightening thought and is held to be the sole cause of emancipation.[3] Each succeeding form of Jñāna being given rise to by each preceding one reaches its summit in Bhāvanāmaya Jñāna which is reckoned as the Tarka.[4] Likewise,

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[1] T.S., pp.124-125.

[2] T.A. 13. 244-45.

[3] Cf.M.M.P. pp.147,150.

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1. ज्ञानिनां योगिनां चैव सिद्धो योगविदुत्तमः । M.V.T.,4.39

2. ज्ञानं तत्त्रिविधं प्रोक्तं तत्राद्यं श्रुतमिष्यते ।
चिन्तामयमथान्यच्च भावनामयमेव च ।।
तद्वच्चिन्तामयं ज्ञानं द्विरूपमुपदिश्यते ।
मन्दस्वभ्यस्तभेदेन तत्र स्वभ्यस्तमुच्यते ।

Ibid 4.28,30-31

3. ज्ञानं तदुत्तरं ज्यायो यतो मोक्षैककारणम् । T.A.13.327

4. तदर्थभावनायुक्तं मनोध्यानमुदाहृतम् ।
तदेव परमं ज्ञानं भावनामयमिष्यते ।।

M.V.T.,17.20.

the fourfold classification of a Jñānin originating from Śaktipāta, also divides the Yogin in the like manner.[1] Thus in the āgamic parlance the Saṁprāpta, Ghaṭamāna, Siddhayoga and Siddhatama outline the fourfold classification. Of these the Saṁprāpta is one who has simply received the preceptorial lessons, while Ghaṭamāna tries to translate them into practice. But these two are well-accompalished neither in Yoga nor in knowledge. Yogins of the Siddhayoga cadre are supposed to have practically accompalished the preceptorial lessons. A gradual freedom is always in store for him. But for Siddhatama(most accomplished), whose knowledge is Bhāvanāmaya, the freedom is spontaneous and perpetual. He is the Absolute per se.

Even a cursory glance would bring into light the close correspondence between the fourfold divisions of the two, i.e., yogin and Jñānin. It also emphasises the Śaiva belief that the ideal of an aspirant as well as a teacher is neither yoga nor jñāna, but a complete synthesis of the two; because, it fits well with the Śaiva concept of emancipation as harmony of bliss and consciousness.[2]

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1. संप्राप्तो घटमानश्च सिद्धः सिद्धतमोऽन्यथा ।
योगी चतुर्विधो देवि यथावत्प्रतिपद्यते ।।

M.V.T. 4.33.

2. यतो योगं समासाद्य योगी योगफलं लभेत ।
स्वं विज्ञानभेदेन ज्ञानी प्रोक्तश्चतुर्विधः ।

M.V.T. 4.32.

Thus it would be deciphered that the entire instrumentalism is grounded upon the concept of Śaktipāta.[1]

So far this enquiry has been confined to a thorough study of Śāktopāya in the overall framework of the Trika monism. An effort has been made to grapple with the problems whose peripheries fenced round the general length of the Krama system often to be shared in common by other allied systems as well. The forthcoming lines are addressed, in particular, to a study of the defining features of the Śāktopāya as such.

9. THE DEFINING FEATURES OF ŚĀKTOPĀYA AS SIGNIFIED BY ITS DIFFERENCE FROM OTHER UPĀYAS AS WELL AS BY ITS NUMEROUS APPELLATIONS

This Upāya is termed Śākta or Śāktopāya since it owes its genesis to Śakti, transcendental energy of the Absolute. The entire cognitive instrumentality bears the imprints of Godly agency and it is here that it assumes the most tangible form. Such a thesis is clearly an outcome of the Śaiva doctrine that the entire cosmic multitude is identical with the absolutic aspects. And this Upāya, by definition, carves out way for realizing the objective world as an instance of Śakti, i.e., Vimarśa, in contrast with Śāmbhavopāya where the objective existence is perceived as essentially subjective or self-some in nature.[1] The two experiences can be easily distinguished by their usual manifestations, e.g., 'All this is me'- experience (Sarvo Mamāyam Vibhavaḥ) and 'I'-experience (Aham-parāmarśa) respectively, the former ultimately leading to the latter. Thus awareness pure and simple, which is a harmonious principle of volition (Icchā), cognition (Jñāna) and action (Kriyā), is conceived as the quintessence of the absolutic being. When our quest regarding the real nature of the self delves deep, we are immediately aware, "I am that Absolute (parama Śiva) of the nature of plenary consciousness (Anvacchinna Caitanya), because the three powers (Volition etc.) belong to me". This flash, this revelation, is positively the Godly potency popularly known as Vimarśa. The precise equation of Vitarka with Ātma-Jñāna in the *Śiva-Sūtrā*[1] and other similar statements elsewhere[3] are

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[1] नहि ईश्वरशक्तिपातमन्तरेण तद्विवेकज्ञानमुदियादिति
मुक्तेरपि कोऽवसरः ॥

T.A.V., VIII, p.5.

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1. अयं चोपायः स्वीक्रियमाणस्यास्य द्रव्यविशेषस्य विश्ववेद्यविलासात्मकतया अवस्थापितस्य शक्तयोऽस्य जगत्सर्वम् इति स्थित्या सर्वशक्तिसामरस्यरूपतया निर्णीतत्वाद्, अन्यसमयाचारादनुत्तराचारं प्रति तदास्वादनस्य स्फुरत्तापर्यायशक्तिस्वभावतयानुभूयमानत्वाच्च शाक्त इत्युक्तः । पर्यन्तदृष्ट्या पुनरुपपादितद्रव्यस्वीकारसाध्यस्याह्लादोत्कर्षानुभूतिचमत्कारस्य स्वस्वभावात्मकतयानुभूयमानत्वाच्छाम्भव स्वेत्यवगन्तव्यम् ।

M.M.P.,p.152.

2. वितर्क आत्मज्ञानम् । S.S. 1.17.

3. शक्त्याविष्करणेनेयं प्रत्यभिज्ञोपदर्श्यते । I.P.K. 1.1.3

सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः ।
स स्वाहं, शैवधर्मा इतिदार्ढ्याद्भवेच्छिवः ॥ V.Bh.109.

Śivopādhyāya explicitly identifies it with Śakti-bhū. V.Bh.V.p.95. Also see I.P.K.4.1.12 and 15.

simply meant to convey the basic idea that the discovery or recognition of the Self, the Powerful, follows in the wake of discovery of the Powers. Sattarka is another term for Vitarka, which reckoned at its best as Bhāvanā, is employed as superbly conducive to the cause of self-attainment. The Bhāvanā's inevitable association wins for it the title of Bhāvanopāya.[1] The Śakti's total operation is defined by unity-cum-multiplicity. To explicate: it is characterized by unity, because adventitious elements do not figure in the spiritual approach;[2] by multiplicity, because this is yet a realm of determinacy (vikalpa) though pure. Hence called Bhedābhedopāya,[1] it also passes under the names of Ubhayopāya[2] as well as .

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[1] Jayaratha in his commentary on T.A. 5.157 identifies Bhāvanā with Śāktopāya. Vide,

अकिंचिच्चिन्तनं शाम्भवः , भावना शाक्तः ।

(T.A.V,III, p.469)

[2] उच्चारशब्देनात्रोक्ता बह्वन्तेन तदादयः ।
शक्त्युपाये न सन्त्येते भेदाभेदौ हि शक्तिता ॥

T.A. 1.220; cp.

बाह्यान्तरक्रमेणेमाः संविदुल्लासभूमयः ।
या स्फुटन्त्यस्थिरा नित्यं भेदाभेदप्रथात्मिकाः ॥

C.S. (MS), p.5.

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[1] अभेदोपायमत्रोक्तं, शाम्भवं, शाक्तमुच्यते ।
भेदाभेदात्मकोपायं, भेदोपायं तदाणवम् ।।
T.A. 1.230.

Such a nomenclature assumes special significance in the face of the Śaiva doctrine of 'difference'. According to the Śaiva idealism, difference is not an absolute category by itself. It is a subordinate category under the general category of 'non-difference' or 'unity'. The two seemingly opposite trends can only be reconciled by way of Bhedābheda which ensures the rise of multiplicity or difference and at the same time outlines its fundamental identity with the general category of unity. It may be noted that the Śaiva monistic theory of relation and that of difference happens to converge on the same point. The Śāktopāya, and for that matter, the Krama system, covers the transition from the absolute difference to the absolute unity. The conception of Māyā Śakti is a further attempt to bridge the seeming gap. Vide :

ननु स्तम्भः कुम्भ इत्यादिरन्योन्य -
संकीर्णो व्यवहारः कथमिति चेद्, भेदाभेदमर्यादयेति ब्रूमः ।...
यदस्माभिर्भावनिबन्धन एव भेदो विश्वस्याभ्युपगम्यते । ...
तत्र चाभेदः प्रकृतिरन्यो विकृतिरिति अभ्युपगन्तव्यम् । ...
एतेनाद्वैतमेव सर्वसारः सिद्धान्तः ।

M.M.P., pp.48-49;

घटगताभासभेदाभेददृष्टिरेव च परमार्थाद्वयदृष्टिप्रवेशे उपायः समवलम्बनीयः, न तु व्यवहारोऽपि अयं परमेश्वरस्वरूपानुप्रवेशविरोधी ।

Bhās.(V), II, p.129.

[2] इत्युभयमयत्वम् ।
T.A.V., I, p.242.

parāparopāya[1]. The last title also brings to the fore its other possible designation as Pramāṇopāya (lit., an approach in the nature of the means of knowledge). Because in its primary aspect (Para) lies Śāmbhava which is intrinsically subjective in nature, while in its secondary aspect (apara) dominates Āṇava which is sheerly objective in character. Śāktopāya, the joining link, comprehends the secondary element as self-identical and diverts it finally to Śāmbhava, the subjective par excellence. To interpret it in terms of cognitive process; (i) when a certain sensum is presented to us through a means of knowledge, (ii) it is reacted to by a determinitive apprehension (Vikalpana) on our part, in the judgment "it is so" and (iii) is finally followed by the cognitive judgment, e.g., 'I perceive or know the object.'[2] Each stage, it may be pointed out, corresponds to the specific Upāyas. The proverbial depiction of Śāktopāya in the language of pure determinacy gives rise to an inescapable conclusion. Logical construction on determinacy, howsoever pure, involves a tinge of duality which is a product of Māyā, the principle of difference.The Krama author is, therefore, fully justified in branding it as Māyopāya.[1] As known, through Śāktopāya, one heppens to be face to face with a state of perfect self-enlargement evinced by such experience as "All is Me or all this is mine". Even such an experience, which approximates to a kind of indeterminacy, is not completely absolved of a sense of difference, because 'this' still continues, though sublimated and purged of. It confirms that the Māyic influence has not altogether vanished. In other words shadow of residuum of Māyā Śakti persists as yet. It is a different matter that the Māyic element is rendered futile and barren, because through a process of self-purification the mentals or determinacy attains the state of indeterminate ideality,[2] i.e. self, the raison detre of Śāmbhava. It may, however, be remembered that Māyā here represents the fundamental principle of difference booming from the Godly act of self-

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[1] परापरः शाक्तः । Ibid, p.37(Comm.on T.A. 2.45)

Also vide: देहगाध्वसमुन्मेषो समावेशस्तु यः स्फुटः ॥
अहन्ताच्छादितोन्मेषिभावेदंयुक्‌ स च ।
व्यक्ताव्यक्तमिदं लिंगं मन्त्रवीर्यं परापरम् ॥
T.A.5.114-5.

Jayaratha comments " स्वमपि परापरं शक्तिप्रधानमित्यर्थः (T.A.V.,III,p.424). The above extract from the Tantrāloka also brings out the significance of Mantra-vīrya in Śāktopāya.

[2] अतस्व न मानं नाम मानत्वात्स्वतन्त्रम् इत्येवं बलात्कारेण प्रमात्रपेदाभिना अधिगमं विदध्यात् । अधिगमो हि नाम ज्ञातोऽयं मयार्थः इत्येवंपर्यवसानः प्रमातुराश्वासः, ..., स आश्वासः शक्तिपातस्य तीव्रतमत्वादिभेदात् तथा तीव्रतमत्वादिनैव क्रमेण विचित्रो ... । T.A.V.III,p.88;cp.p.368,& M.V.V.1.429,454-55, Be it noted that the concept of Saṁhārakālī etc., is motivated by such thinking.

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1. सविकल्पक्तया मायामयम्, शाक्त: स मायोपायोऽपि ।

T.A. 1.214-15.

2. नाहं देहात्मको नाहं कर्माधीनो न मे मल: ।
नान्येन प्रेरितोऽस्मीति किं त्वेतद्विपरीतकम् ।।
इत्थं विकल्पं संस्कृत्य स्पष्टविधात्मकतां नयन् ।
कश्चिद याति समावेशं .... ।।

T.V.D.2.6-7.

concealment (Tirodhāna) and is aligned with Ānava-impurity. The epithet Jñānopāya, which is frequently used as an alternative expression for Śāktopāya, too, is implicated in its nature as pure determinacy and consequent expurgatory process of Vikalpa and, for that reason, all that is the object of determinate cognition.[1] The process beginning with "such is this" ends in "I am this" setting in the gradual transportation of determinate knowledge into pure cognition which consists in self-reflection or I-awareness. The process involves steps in cognitive purification under the influence of Absolutic power of knowledge. This brings into focus the significance of the relation that subsists between Śāktopāya and Jñānaśakti, the latter being the integrant of the former. The whole of the Eighth Āhnika of the Jñānādhikāra in the *Īśvara-Pratyabhijñā-Kārikā*, according to Abhinava, is devoted to bringing about the precise implication of the cognitive freedom or freedom with reference to Jñāna Śakti.[2] An etymological analysis of the word Jñātṛ (knower) goes a long way to supplement the thesis further.[1] To elaborate, cognition is, but, identical with self-reflection delimited by the affection cast by a multitude of emanations, which in themselves are deductions from the Absolutic dynamism. And cognitive freedom is intrinsically the freedom in relation to those emanations of knowledge.[2] Such freedom

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[1] भूयो भूयो विकल्पांशनिश्चयक्रमचर्चनात् ।
यत्परामर्शमभ्येति ज्ञानोपायं तु तद्विदः ॥

T.A. 1.148

[2] तदेव ज्ञानविषयं माहेश्वरं निर्णेतुं ...
विमर्शान्तरमारभ्यते ।

I.P.V.V., II, p.407.

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[1] Commenting upon the Abhinava's remakk viz.,
स्वं च ज्ञातृशब्दार्थः प्रकृतितः प्रत्ययश्च संपूर्णतया निर्णीतो भवति ।
(Bhās.(V),I,p.398) Bhāskarākaṇṭha observes-

प्रथमं हि प्रमाता जानामीत्यनुभवति, ततः करोति, तत्र जानामीत्यत्र प्रकृत्या ज्ञानमुच्यते प्रत्ययेन तु कर्तृत्वम्, परन्तु एतत् कर्तृत्वं ज्ञातृत्वमेव, अज्ञावबोधनार्थं तु पृथग्निर्देशः, ... प्रकृतितः अवबोधवाचिन्याः प्रकृतेः प्रत्ययतश्च - स्वान्तःकृतक्रियाकर्तृवाचितृच्प्रत्ययाच्च, सम्पूर्णतया सम्यक् पूर्णतया निर्णीतो भवति, ज्ञानक्रियात्मकैकपिण्डवाचकत्वेन स्थापनादिति भावः ।

(Bhās.,I,p.399). The precise suggestion of the whole of Bhāskara's argumentation is that the cognitive of freedom cannot be bifurcated from the freedom of consciousness. The one is necessarily involved in the concept of the other. The freedom in relation to cognition, that is, cognitive manifestations, consists by definition in being the author of that cognition or relative emanations. Also cp. प्रकाशरूपता ज्ञानं तत्रैव स्वातन्त्र्यात्मा विमर्शः क्रिया विमर्शश्च अन्तःकृतप्रकाशः इति विमर्श एव परावस्थायां ज्ञानक्रिये, परापरावस्थायां तु भगवत्सदाशिवभुवि इदन्तासामानाधिकरण्यापन्नाहन्ताविमर्शस्वभावे, अपरावस्थायां च मायापदे इदंभावप्राधान्येन वर्तमाने इति विशेषः ।

Bhas.(V),I,pp.423-24.

[2] तत्र ज्ञानं नाम स्वयमुदिताभासभेदोपाश्रयनियन्त्रणासंकुचितम् अहमिति संवेदनम् तत्राभासेषु यत् स्वातन्त्र्यं तदेव ज्ञानशक्तिविषयं स्वातन्त्र्यं संपद्यते । Bhās.(V), I, p.399. Also see the preceding footnote. Bhāskara makes an important comparision. To him, the one who has attained cognitive freedom

(contd......)

is substantially the same as the one attained in the wake of cognitive sublimation indicated above. In order to lay more stress on this aspect it is designated as Cidupāya as well.[1]

10. JÑĀNAŚAKTI'S BEARING ON ŚĀKTOPĀYA : AN EPISTEMIC ANALYSIS

A further enquiry into the nature of the object of cognition (Vedya) hammers out more explicitly the role of Jñānaśakti with reference to Śaktopaya. The objective multiplicity falls into two broad categories, viz., those which being restrictive in temperament (Pratihantṛ) do not act upon the datum and those which do so.[2] The former category works under the spell of Mayā or the principle of empirical action (Kriyā), and the latter under that of Śuddha-Vidyā (pure knowledge) or Jñānaśakti. The first category belongs to the Āṇava-upāya, which concentrates upon the object which is purely reflexional (Pratibimbātmaka). Since it lacks in transparence due to preponderance of

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(contd..(2)...... is identical with the Cakreśvara (master of the cycle of powers) in the Spanda system (Bhās.,I,p. 399), which, by all means, is the most cherished goal of the Krama metaphysics (cf.Sp.N., p. 74).

1. M.V.V., 1.997.

2. मावानां यत्प्रतीघाति वपुर्मायात्मकं हि तद ।
तेषामेवास्त सद्विद्यामयं त्वप्रतिघातकम् ।।

T.A. 3.10.

objectivity, it cannot comprehend its prototype. The second category clings to Śāktopāya that deals with the object which is capable of receiving reflection. In simpler words, the object here can grasp the reflection in stead of being itself reflexional due to its capacity to act upon the stimulus. The reason is not far to seek. The object here, being an emergent of the power of knowledge as evinced by its character as pure and valid cognition, is more transparent and pellucid than ever and hence more pliant to receiving reflection.[1] It is in this sense that the determinacy is characterized as pure. In Śāmbhava, finally, owing to its perfect lucidity and translucence the cosmic panorama is viewed as reflected therein. Here the objective existence is transformed into the trans-objective essence.

As a logical outcome, pure determinacy as the defining character of Śākta is deduced from its cognitive nature. Hence, realization through recourse to mind and mental contemplation is deemed to be the only prerequisite.[2]

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1. यत्पुनरप्रतीघाति भावानां वपुः - तत्सद्विद्यामयं - ज्ञानशक्तिस्वभावम्
अत एव तदपेक्षया तत्स्वच्छम् इति तत्र प्रतिबिम्बग्रहणसहिष्णुत्वं,
तेन पूर्वं प्रतिबिम्बात्मकम् इदं तु तद्ग्राहि, इति विशेषः ।

T.A.V.,II,p.12.

2. उच्चाररहितं वस्तु चेतसैव विचिन्तयन् ।
यं समावेशमाप्नोति शाक्तः सोऽत्राभिधीयते ॥

M.V.T.,2.22

When it is traced or likened to Śuddha-vidyā, it is suggested that the substratum of objectivity is not different from that of subjectivity and, therefore, the resulting judgment is "All this is verily me."[1]

11. NINE FEATURES OF ŚĀKTOPĀYA DESCRIBED AS PRAMEYAS

Coming to the technical ingredients of Śāktopāya we find Abhinava enumerate as many as nine topics (Prameya). They read as under :-

(i) Purification of determinacy (Vikalpa-Saṁskāra),

(ii) Principle of right logic (Sattarka),
(iii) Gain of right teacher,
(iv) Futility of the various aspect of the Yoga,
(v) The discarding of improvised worship etc.,
(vi) Rise of the cycle of consciousness,
(vii) Virility of sacred syllable,
(viii) Real reflection and meditation and,
(ix) Parity of Negation and predication or affirmation.[2]

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[1] स च सर्वमिदमहमेव - इत्यहन्तेदन्तासामानाधिकरण्यात्मशुद्धविद्योत्थाध्यवसायरूपः ।
N.T.V., Kṣemarāja, Pt. I, p.186, on N.T., 8.18.

[2] विकल्पसंस्क्रिया तर्कतत्त्वं गुरुसतत्त्वकम् ।
योगाङ्गानुपयोगित्वं कल्पिताचांधनादरः ॥
संविच्चक्रोदयो मन्त्रवीर्यं जप्यादि वास्तवम् ।
निषेधविधितुल्यत्वं शाक्तोपायेऽत्र चर्च्यते ।

T.A. 1.289-290.

According to Jayaratha[1] all the nine tenets have been placed in a rational and logical order. Since Śākta is identified with determinate thought, purification of determinacy occupies the first place. The process is accomplished through the austere application of the principle of Right Knowledge (Sattarka) that consists in analysing the thoughts and contents thereof fit to be abandoned (Heya). Finding a good or right teacher is consequent upon the rise of pure knowledge (Śuddhavidyā) that is Sattarka. Being immediately responsible for occasioning self-enlightenment, Sattarka itself is the foremost part of the yoga rendering other aspects of Yoga imbecile and, therefore, unnecessary. As an embodiment of Suddhā Vidyā, Tarka does not leave any room for the imposed or improvised worship etc., because it temperamentally knocks out logical constructions sprouting from Māyā, the principle of empirical difference. The imposed worship is opposed to the nature of the self, i.e., pure awareness. And, as a logical upshot, when on the completion of purification of determinacy, the ultimate indeterminacy is achieved and entrenched firmly every thing is realized as nothing short of indeterminacy. The frequent use of the phrase, i.e., the rise of the cycle of Awareness (Saṁviccakra, also known as Matṛkā-cakra, the cycle of matrices) is meant to convey the idea of return of the sense-datum to its original condition - the transcendental, though immanent, reality. There lies in the rise of Saṁviccakra the real strength of Mantra (Mantravīrya). To be reflectively aware of one's inmost essence is what coincides with the real muttering of names and other self-revealing processes etc. The ultimate awareness, therefore, warrants total absence of difference in itself and hence, cognitive affirmation or negation of the same are equal to each other in the sense that both of them are meaningless. It is the element of difference that accounts for either negation or predication, because each determination is a sort of negation and vice-versa. Attention has to be drawn to the fact that such a thesis necessarily follows close upon the Krama concept of Mukti as Sāmarasya.

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[1] T.A.V.,I.,p.299.

In this context it may be recalled that the nature and significance of the right type of spiritual guide has already been looked into at length and a few references made about the right knowledge (Sattarka) in response to the needs of the occasion. We propose to touch upon other topics below. The observations begin with an enquiry into the first four tenets excepting the third one which has figured in the earlier deliberations.

11-A. PURGATION OF DETERMINACY (VIKALPA-SAṀSKĀRA)

Let us, now, ask a straight question, what does a Krama author mean by the oft-repeated purity of determinate consciousness, because determinate consciousness(Vikalpa), product of difference as it is, is a relational judgment banking on two relata, e.g., itself and its correlative or counter-entity (Pratiyogin)[1] ? The answer lies in Vikalpa's bilateral movement. The first with an eye upon difference is known as Māyīya or Naiśa (impure, Māyik), while the other having unity in sight is reckoned as pure.[2] Through a course of gradual purification the impure vikalpa is harnessed into the pure one. The pure ideation (vikalpa) is again two-edged., e.g., the primary and the secondary. The primary makes no demand on senses and sense-data etc., the vehicles of determinate awareness, and is absolutely occupied with the content of innermost consciousness; whereas the secondary takes advantage of sense-data etc. to begin with, though finally touching the fringe of indeterminate consciousness[3]. Both are due to integral dynamism of awareness. Śāktopāya is generally concerned with both of them, while Āṇava with the Māyic Vikalpa. In the case of the form

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1. ..... स इयुक्तो द्वयापेक्षी विनिश्चयः । I.P.K.1.6.1.
2. मूलपरामर्शभूमिमस्पृशति, तत्स्पर्शे हि विकल्पेऽपि न बन्धरूपता ।

I.P.V.V.,III,p.380

3. यः स्वभावपरामर्श इन्द्रियार्थाद्युपायतः ॥
विनैव तन्मूलोऽन्यो वा स्वातन्त्र्याद्विकल्पनम् ।
तच्च स्वच्छस्वतन्त्रात्मरत्ननिर्भासिनि स्फुटम् ॥
भावौघे भेदसंधावं स्वात्मनो नैशमुच्यते ।
तदेव तु समस्तार्थं निर्भरात्मैकगोचरम् ॥
शुद्धविद्यात्मकं सर्वमेवेदमहमित्यलम् । T.A.V.4.110-113

purification of determinate ideality takes place on its own freedom without recourse to any external agency incontrast to the latter, in whose case certain additional mechanism is pressed into service to bring about the desired result. Śākta and Āṇava are respectively the upāyas at issue.[1]

In Śāktopāya, purity of determinate ideality consists in its exclusive reference to the word 'self or 'I' which is universally present (Kevalānvayin); because, its counter-entity (pratiyogin), that is, the 'entity' called self, is an undeniable datum of every experience.[2] Hence the pure determinacy takes the form, "I am this" or 'this is me'.

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[1] तथापि विकल्पस्य द्वयी गतिः, स हि कस्यचिदुपायान्तरनिरपेक्षतया स्वस्वातन्त्र्यादेव संस्कृतः स्यात्, कस्यचित्तु अन्यथा । तत्र पूर्वः प्रकारः शाक्तोपाये निरूपितः, इतरः पुनराणवोपाये निरूपयिष्यते ।

T.A.V., III, p.311.

[2] Vikalpa means a clear cut distinction of an object, in question, from other categories of experience (अन्यवस्तुव्यवच्छेदप्राणो विकल्पो Bhās., I, p.327). Determinacy, therefore, consists in contradistinction which easily goes with the ordinary experiences. But in I-expereince, which includes the entire universe of our discourse by virtue of its being the 'being' per se (Prakāśa), there is nothing conceivable that can be excluded or contra-distinguished from the 'I' experience or self-recognition; because it is a knowledge of the totality as such. It has, therefore, been suggested that pure determinacy is a sort of Vimarśa itself and not the Vikalpa in its literal sense. Vide, I.P.K. 1.6.2. Also see प्रत्यभिज्ञा का स्वरूप D.T.XI-1, pp.47-48.

If one were experientially convinced that the entire creation is a cosmic ideation stemming from "one's" ("my") freedom, emancipation would follow within one's life-time, even when the determinate ideality has not absolutely and finally vanished.[1] Be it noted that Śākta-upāya is marked by the remaineder of pure determinacy in a glaring contrast to Śāmbhava which revels in the vanishing of even that ideal residue.

Thus, the basic ideal of entire Śaiva monistic thinking, i.e., recognition, is literally possible only in terms of Śāktopāya which undertakes to identify the logically constructed objectivity with one's inmost being.[2]

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[1] सर्वो ममायं विभव इत्येवं परिजानतः ।
विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता ।

I.P.K.4.1.12; also see, I.P.V.V.,II.,p.394.

[2] Śivopādhyāya (V.Bh.V.,pp.95-96) the celebrated commentator on Vijñāna Bhairava, emphatically asserts that the phenomenon of recognition essentially belongs to the level of Śāktopāya. For the sake of consistency and logicality he supplants 'सर्वो ममायं विभव इत्येवं परिजानतः' (see.Supra,Fn.1) with सोऽहं ममायं विभव इति प्रत्यभिजानतः and concludes that both the forms of recognitive judgment -- 'I am that' (सोऽहं) and "the world is manifestation of my glory" (जगच्च इदं मदीयः स्फारः) are the forms of Śākta cognition. Esoterically this is termed as Vyāpti (pervasion.cf.T.A.5.71) and elicits the following comments from Jayaratha: व्याप्तौ इति सार्वात्म्यप्रतिपत्त्या सर्वोपकारिणि विकाससमाधौ इत्यर्थः ।

(T.A.V.,III.,p.379; also cp.V.Bh.109-110). Maheśvarānanda identifies this state with the Tarka or Sattarka, vide M.M.P.,p.26. It should, now, be obvious why Śāktopāya is frequently depicted as Pratyabhijnopāya. 'I am that' is conspicuous by its absence in Śāmbhava which is (contd...)

Taking a cue from the *Mālinī-vijayottara-tantra*,[1] Abhinavagupta enlarges upon the exclusive instrumentality of mind or individual consciousness in Śāktopāya. Cetas (mind) is the technical name for that. It differs from Āṇava-Upāya in that the latter employs senses, manas, prāṇa (vital airs) etc. Some scholars have wrongly interpreted Cetas as Manas,[2] because it is nearer to its western counterpart, i.e., mind, and as a composite expression stands for a complex of the trinity of internal organs, namely, intellect, mind and ego (धीमनोऽहंकृतिरूपम् अन्तःकरणम्) in their manifested form.[3] The expression of the authorship of pentadic functionalism of the Godhead, through its aspects such as volition etc., finds a close analogue in the mundane individual's ideation through the three internal senses.[4]

(contd...(2).... one with immediate awareness or I-consciousness which, though an outcome of recognition is not recognitive in form. Also see I.P.V.V.,III,p.380.

[1] Cf.M.V.T. 2.22

[2] Cf.P.Hr., Introduction, p.18.

[3] Cf.T.A.1.214-15.

[4] यथा खलु पतिरिच्छाद्याभिः शक्तिभिर्विश्वं निर्मिमीते तथैव विकल्पाद्यपि बुद्ध्यान्तःकरणत्रयेण पशुरित्याशयः, विकल्पादौ हि प्रायः क्षेत्रज्ञस्यैव स्वातन्त्र्यम्, तन्निर्माणं च सत्त्रयाधीनमेव ।

T.A.V.,I, p.237.

It is probably the logic behind the much advocated reflection over and consequent realization of the fivefold godly authorship through a firm grasp of the mechanism of sensuous operation. Thus determinacy or vikalpa is a mental construction, an ideation, and hence depends on internal organs. Thus in the self, the ego superposes a sense of doer-ship, mind a formal determination of desired objects and intellect a judgment by contradistinguishing that object from the rest. The complex of tripple action results in ideation. This ideation, through aggressive and constant practice and a series of consecutively purer phases, reaches its ultimacy in indeterminacy.[1] The ideational judgment which is subjected to rigorous purification finds at large two formal expressions, e.g., 'I am everywhere' and 'all is within me'.[2]

Due to determinate character of Śāktopāya and empiricity or limitation of the universal subject the powers of action and cognition suffer attrition in their scope and intensity; and require, therefore, constant

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1. शाक्तोऽथ भण्यते चेतोधीमनोऽहंकृति स्फुटम् ।
सविकल्पतया माया-मयमिच्छादि वस्तुतः ॥
अभिमानेन संकल्पाध्यवसायक्रमेण यः ।
शाक्तः स मायोपायोऽपि तदन्ते निर्विकल्पकः ॥

T.A.I.214-215.

2. अहमेव सर्वत्र स्थितः, सर्वं च मय्येवस्थितम् ।

T.A.V,I,p.238.

effort and perservance on the part of the individual, so that the achievement of immediacy may not remain a remote dream for determinate ideality.[1] It is in this sense that the Śākta is said to represent the intermediate instrumentality. It is an instrument to the final approach. In consequence thereof, accompanied and supplemented by Āṇava it leads to Śāmbhava. Solely on this account determinate ideality perserves in purifying itself; because, during the course of determinate mentals the self-realization is always gradual and requires a few preliminary steps to go through, whereas in the state of indeterminacy it is spontaneous and impromptu.[2] The technical implication of the successive progression of purification is that Śāktopāya is wedded to the idea of Kram-Mukti while Śāmbhava to that of Akrama-Mukti.[3] To borrow a phrase from Yogarāja, the former is

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1. स्वं वैकल्पिकी भूमिः शाक्ते कर्तृत्ववेदने ।
यस्यां स्फुटे परं त्वस्यां संकोचः पूर्वनीतितः ।।
तथा सङ्कोचसंभारविलायनपरस्य तु ।
सा यथेष्टरान्तराभासकारिणी शक्तिरुज्जवला ।।

T.A.1.217-18.

2. इत्थंभावे च शाक्ताख्यो वैकल्पिकपथक्रमः ।
इह तूक्तो यतस्तस्माद प्रतियोग्यविकल्पकम् ।। T.A. 1.210
इह इति शाम्भवावसरे ... . । T.A.V.,I,p.234.

3. सर्वोत्तीर्णं रूपं सोपानपदक्रमेण संश्रयतः ।
परतत्वरूढिलाभे पर्यन्ते शिवमयीभावः ।।

P.S.97.

Krama-Yukti or Krama-Mukti-Yukti (a technique of progressive liberation).[1]

11-A(I) BUDDHIST IMPACT AND THE PROCESS OF VIKALPA-SAMSKARA

By resorting to a fresh interpretation of the law of contradiction on the line of the Buddhists[2], Vikalpa or determinate ideality is generally taken to be judgmental (adhyavasāyātmaka) in nature in the system.[3] In each judgment two stages are unexceptedly implicit, viz., "It is not that, rather it is this". This is the latter part, which is always explicit, is arrived at after negating, excluding or contradicting the first part. In other words the counter-entity, which in this case is the other categories of experience than the one at issue, is excluded

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1. इति एषा क्रमयुक्तिः कथिता ।
   एवमपि क्रमयोगमभ्यस्यतो योगिनः ।
   P.S.V.,p.188.
   The same has been styled as 'Krama-Mukti-Yukti' in P.S.V.(MS), folio 31-a.

2. The Buddhist theory of Apohana (and consequently that of Vikalpa) has excited many an interpretation from its modern students. Apohana as ~~क्रममुक्तियुक्ति~~ विकल्प or अन्यापोह should rather be literally rendered as the Law of Negation. But, here, Scherbatsky (cf.Buddhist Logic,Vol.I,pp. 400-439) is our model, who regards Buddhist viewpoint as an original and fresh approach, in addition to its European parallels, to the problem of contradiction and hence interprets it in terms of the law of contradiction. He has been emulated here so far as the choice of the phrase is concerned.

3. विकल्पो नाम चिन्मात्रस्वभावो यद्यपि स्थितः ।
   तथापि निश्चयात्मासावणोः स्वातन्त्र्ययोजकः ॥
   T.A.5.5.

from the domain of that particular category. Knowledge of or judgment about such a category is Vikalpa.[4] The determinate activity preclusively belongs to the empirical subject. Of course, we are always presented with one side of the sensum (e.g., Jar), its contradictory (non-Jar) always being absent; yet mechanism of human thinking is such, that it would immediately conjure up its opposite and would negate the same in order to ascertain and determine the nature of the presented datum. It is the precise implication of the law of contradiction which in fact is interpreted as Law of Contradistinction (tadbhinnabhinnatva). Unless the two do not contradict each other and thereby delimit their mutual operation, the world as divided into the subjective and objective, or noumenon and phenomenon, cannot be accounted for in terms of the Krama metaphysics.[2] This is the phenomenon of Apohana or 'Kalana as Saṁkhyāna', as will be seen at the proper moment.[2]

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1. विविधा कल्पना विविधत्वेन च शंकितस्य कल्पो अन्यव्यवच्छेदनं विकल्पः
विविधत्वं च वह्नौ अग्निसंभावनासमारोपनिरासे सति भवद् द्वयं वह्न्यव-
इन्रूपं समादापति, तेन विकल्पेऽवश्यं तच्च निश्चेतव्यं अतश्च अपोहितव्यं
भवति । Bhās.(V),I,p.304.
निषेधनलक्षणाऽपोहनव्यापारः इति तदनुप्राणिता विकल्परूपता ।
Ibid,p.306.

२. अत एव दोत्रव्यापारो विकल्पः इत्युक्तम् तथा हि घटावभासे अनवभातमपि
घटविपर्ययं व्यवहारोपयोग्यतया स्वस्वातन्त्र्यादेव प्रमाता प्रतिपद्यते, अन्यथा
हि मायापदे, परस्परपरिहारप्रतीतिं विना ग्राह्यग्राहकभावात्मा व्यवहार
एव न सिध्येत् । T.A.V,III,p.312.

3. Cf. Chap.2, Sec.4-A.

Thus the Law of Contradiction or Apohana thrives on the primary category of difference with reference to the world of difference. Metaphysical unity cannot, therefore, be achieved unless the element of difference is eliminated. Purification of vikalpa means the progressive elimination of the element of difference tagged on to it, and purity of Vikalpa, consequently, consists in total elimination of the dualistic sense. It is accomplished exactly on the lines a determinate idea or judgment is formulated. The self is basically contradictory to the not-self. Hence, in our spiritual judgment, the key-point of Śākta paraphernalia, e.g., 'This is not the not-self, but the self', the former (not-self) is rejected and denied while the latter (self) is affirmed and realized. But the process of rejection and realization is not so simple as it would seem to be on the face of it. It requires a thorough and long progressive sublimation involving a hierarchy of stages and steps. In this sense it differs from the simple process of Apohana which includes only two steps. In other words, by denying the not-self (this) as not-self the element of difference is rejected; and, by constantly

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1. तथैव आत्मैवेदं सर्वम् इत्येवमात्मनो विकल्पस्य आत्मानात्माख्यांशद्वया-दोपित्वेऽपि प्रतियोगिनिषेधपूर्वको योऽयं पौनःपुन्येन अंशरूपो निश्चयः तस्य यत्र क्रमेण चर्वनं - यथायथं स्फुटताभावित्वादिना संस्करणं, ततो यव विकल्प्यमानम् आत्मस्वरूपपरामर्शम् इत्यमेव इदम् इत्येवं प्रतीतिमभिन्नां साक्षात्कारात्मकतामभ्येति ।

T.A.V.,I,p.187; also see p.233

reaffirming the unity of the self ('This' is in fact a self-manifestation) with the self (the Absolute), one comes to know oneself in his true identity. It is why indeterminacy is said to be nothing but the immediate realization of the unity of Vikalpa with the self. This also explicates why a Vikalpa is adhered to for attaining the indeterminate the Ultimate, and justifies its accent on the admission of a purifying procession of Vikalpas. As to Vikalpa-purification the Śākta agrees with the Āṇava, but the major difference that divides them is that the Śākta proceeds unassisted with determinate intellect.[1]

In order that determinate consciousness may return to its original nature as pure indterminacy, the vikalpa, as already suggested, is subjected to purification. The vikalpa at issue is 'I' (aham), which on empirical plane is confused with the psychophysical complex, i.e., not-self. Through constant and processive purification the wrong emphasis is weeded out and confusion removed. The process of purification, that ranges from the point of obscurity (Asphuṭatva) to the pinnacle of patency (Sphuṭatamatva), consists mainly in bringing about a qualitative change

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[1] ननु वैकल्पिकी किं धीराणवे नास्ति तत्र सा ।
अन्योपायात्र तूच्चाररहितत्वं न्यरूपयत ।
T.A.,1.219.

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T.A.V.,I,p.187; also see p.233

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T.A.,1.219.

(Guṇāntarādhāna) in the attitude gradually. This qualitative change is not in the opposite direction and simply consists in spiritually improving the quality of each preceding determinate stage into each subsequent one. The spiritual improvement of the quality means that it accentuates the emphasis on the indwelling character of that ideality not as divorced from the reality but as part and parcel of that reality.[1] Since purification is a progressive affair, the gradual transition from one stage to another must involve gaps. But these gaps are not allowed to be disturbed by adventitious factors; for, the transition is so quick and mechanism of progression is so geared up to that effect, that the extraneous elements generally fail to get a breathing space and hence there is little chance for their intrusion.[2]

Constant reflection upon and a growing awareness of the true nature of the self is the only means that is resorted to. The influence of the Buddhist doctrine of momentariness is a point, a student of the Krama system would do well to mark. Both of them regard vikalpa or

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1. संस्कारमिति पौन: पुन्येन श्रुतचिन्तादिवशाद् अस्फुटत्वादिक्रमेण स्फुटतमत्वाधापत्तिपर्यन्तं गुणान्तराधानं , येन निर्विकल्पस्वरूपानुप्रवेशो भवेद्।

T.A.V.,III,p.2

2. अंजसेति शीघ्रम् अन्यथा हि विरुद्धविकल्पान्तरोत्पादाद् संस्कारस्य प्ररोहो न स्याद् ।

T.A.V,III,p.2

mental construction as cognitive and instantaneous (Kṣaṇika) in nature. There is a fundamental difference between the two: while the Krama admits a continuant only and occurrents enjoy a derived existence being deduced from the former, the Buddhism admits the occurrents alone upholding the continuant to be a myth and a logical construction. We, however, do not propose to press the point further, as the suggested difference is beside the mark presently. Irrespective of other differences, both of them hold in common that all knowledge is instantaneous and determinate consciousness being a form of knowledge is also momentary.[1] This brings in another postulate of the two that reality is kinetic, of course with different implications. This brings forth a bit of determinacy, a determinate moment of cognition, in succession to other determinate instants. During the course of this procession, the purified Vikalpa leads to another self-similar purified vikalpa, on the analogy of a cognitive moment giving rise to another similar moment. And the process goes on till complete purification is effected.[2] Apart from the Buddhist impact, the Śaiva notion of causation, that an effect keeps always in line with its cause, has also helped him hold such a view.[1] Owing to the casual tendency to produce the similar, the emergence of dissimilar is generally ruled out. Consequent upon the growing superiority in quality and excellence in perseverance, the purificatory process involves in all the following six stages a vikalpa is required to pass through :-

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[1] ननु ज्ञानस्य क्षणिकत्वे सर्वेषामविवादः, तद्विकल्पस्यापि ज्ञानरूपत्वेन क्षणिकत्वाद्, उत्पादसमनन्तरमेव अन्तर्हितस्वरूपस्य कथं नाम संस्कारः प्ररोहमियाद् ..... इत्याशंक्य आह ।

T.A.V., III, pp.2-3.

[2] विकल्पः संस्कृतः सूते विकल्पं स्वात्मसंस्कृतम् ।
स्वतुल्यं सोऽपि सोऽप्यन्यं सोऽप्यन्यं सदृशात्मकम् ।

T.A. 4.3.

(i) the obscure (Asphuṭa),
(ii) the tendency toward patency (Sphuṭatā-bhāvī),
(iii) the patency in process of emergence (Prasphuṭan),
(iv) the patent (Sphuṭitātmaka),
(v) the highly patent (Sphuṭatara), and
(vi) the perfectly patent (Sphuṭatama).[2]

If we penetrate deeper, the transition from 'obscurity' to 'tendency toward patency' is not absolute, instead there happens to be five intervening stages. These five stages may be enumerated as under :-

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[1] कारणानुरूपेणैव हि प्रायः कार्यस्योत्पादो भवेद् इति भावः ।
एवं विकल्पान्तरेष्वपि ज्ञेयम् ।

T.A.V.,III,p.3.

[2] चतुर्ष्वेव विकल्पेषु यः संस्कारः क्रमादसौ ।
अस्फुटः स्फुटताभावी प्रस्फुटन्स्फुटितात्मकः ।
ततः स्फुटतरो यावदन्ते स्फुटतमो भवेद् ।

T.A. 4,4-5.

(i) disappearing obscurity (Bhraśyad-Sphuṭatva),
(ii) slight or a little patency (Īṣat-Sphuṭatva),
(iii) shot-up patency (Aṁkurita-Sphuṭatva),
(iv) mellowed or matured tendency toward patency (Āsūtrita-Sphuṭa-taratva), and
(v) perfectly evident tendency toward patency (Udgacchad-sphuṭatamatva).[1]

These intervening stages are ex hypothesi common to all transitional stages. Of all the primary six stages the perfectly patent ideality (vikalpa) is as good as indeterminate ideality itself. Because it leaves no room for further purification and absolutely curbs the rise of opposing mentals. Hence, pure determinacy is identified with pure knowledge (Śuddha-vidyā) and is obviously en route to immediate awareness, the climax of Śāmbhava approach.[2]

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1. तथाहि अस्फुटस्फुटताभाविनोरन्तराले भ्रश्यदस्फुटत्वः, स्वमीषात्स्फुटत्वः अंकुरितस्फुटितत्वः, आसूत्रितस्फुटिततरत्वः उदगच्छत्स्फुटतमत्वश्चेति ।

T.A.V.,III,pp.5-6.

2. ततः स्फुटतमोदारताद्रूप्यपरिबृंहिता ।
संविदभ्येति विमलामविकल्पस्वरूपताम् ।
अतश्च भैरवीयं यत्र तेजः संवित्स्वभावकम् ।
भूयो भूयो विमृशतां जायते तत्स्फुटात्मता ।

T.A.4,6-7.

It is to be regretted that the Krama authors have not gone beyond that presented above to explicate their exact notion of each stage in course of vikalpa-(contd....)

11-A (II) BHARTRHARI AS THE ORIGINAL AUTHOR OF THE BASIC IDEA : HIS ŚABDA-SAṀSKĀRA AND ŚABDAPŪRVAYOGA VIS-Á-VIS VIKALPA-SAṀSKĀRA

We find an analogous scheme worked out in Bhartṛhari's system. In a sense his concept of Śabda-Saṁskāra (purification of the word) as the underlying process of Śabdapūrvayoga anticipates the Krama thesis of Vikalpa-Saṁskāra (purification of mental constructions). It may be surmised that the twin theses, viz., the Buddhist doctrine of Momentaniness or instantaneous being (Kṣaṇikavāda) and the Grammarians' idea of verbal purification[1] (Śabda-saṁskāra) served as the inspiration for divining such a course in the Krama system. The first debt has been acknowledged by the Krama authors as seen above and regarding the second they are reticent. But keeping in view the vast familiarity the Krama authors display with Bhartṛhari's system and the massive influence exercised over the former by the latter, the enquirer **is** convinced that even here Bhartṛhari has taken the lead.

(contd....(2) ....) purification. Needless to say that vikalpa-purification is achieved through a recourse to sattarka and an inevitable element of Śaktipāta. But, the fact remains that these stages, as such, have not been expatiated upon.

[1] This equivalent is given for want of a better word.

According to Bhartṛhari, the phenomenon of Krama (succession) takes its root when the One becomes many, the One projects Oneself into many. This process of self-enlargement is bound to be sequential. Whether, therefore, we begin the journey of self-discovery from the world of things or of words we reach our final destiny - the principle of unity, the Word.

How, after all, to realize back the Real self ? Vaiyākaraṇas prescribe a kind of meditation, technically called Śabdapūrvayoga, through which we ascend from lower levels of consciousness to the higher and still higher levels thereof until we reach the final one, the Śabda. It has been, therefore, laid down in unambiguous language that, the purification of the word is the means to the attainment of the supreme self. He who knows the essence of its(word's) activity attains the immortal Brahman.[1] Here in this process the gradualness is implied but not emphasized, whereas, in the Krama system sequential character of the spiritual voyage is emphasized. Of course, there too the succession does not interfere with the ultimate character of Reality, except that it is related to the mode or procedure of the salvation and the kernel of our mundane existence. Thus the

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1. तस्माद्यः शब्दसंस्कारः सा सिद्धिः परमात्मनः ।
तस्य प्रवृत्तितत्त्वज्ञस्तद्ब्रह्मामृतमश्नुते ।

Vāk., 1.131.

two systems disagree in their respective emphases and not fundamentals. Below in footnotes some of the passages, which deal with the concept of Vāgyoga or Śabdapūrvayoga are quoted from the Vākyapadīya.[1] All of them contain a

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1. (a) यत्र वाचो निमित्तानि चिह्नानीवादारस्मृतेः ।
शब्दपूर्वेण योगेन भासन्ते प्रतिबिम्बवत् । Vāk., 1.20.

(b) शब्दपूर्वं हि शब्दस्वरूपस्याभेदतत्त्वज्ञः क्रमसंहारेण योगं लभते ।
(Vṛtti. on Vāk.1.14)

(c) सो व्यति (व?) कीर्णां वागस्थामधिगम्यं वाग्विकाराणां प्रकृतिं प्रतिभामनुपैति । तस्माच्च सत्तानुगुण्यमात्राद् प्रतिभाख्याद् शब्दपूर्वयोगभावनाभ्यासाद्योपाद् प्रत्यस्तमितसर्वविकारोल्लेखमात्रां परां प्रकृतिं प्रतिपद्यते । Vṛtti on Vāk.1.14

(d) तदभ्यासाच्च शब्दपूर्वकं योगमधिगम्य प्रतिभां तत्वप्रभवां भावविकार-प्रकृतिं सत्तां साध्यसाधनशक्तियुक्तां सम्यगवबुध्य नियता क्षेम-प्राप्तिरिति । Vṛtti on Vāk. 1.131.

(e) परं तु पश्यन्तीरूपमनपभ्रंशमसंकीर्णं लोकव्यवहारातीतम् ।
तस्या एव वाचो व्याकरणेन साधुत्वज्ञानलभ्येन वा शब्दपूर्वेण योगेनाधिगम्यते इत्येकेषामागमः । Vṛtti on Vāk.1.142.

These quotations are taken from Prof. K.A.S. Iyer's paper entitled "Bhartṛhari on Vyākaraṇa: As a means of attaining Mokṣa " (The Adyar Library Bulletin, the number and year not given, reprint supplied by the author.) The present study is in general indebted to the said paper. Also see B.S.S.,I,pp.383-84.

reference to the attainment of union with the bare, intrinsic, inherent and trans-sequential word, the Paśyanti, Pratibhā or Parāprakṛti. In addition, they all are prone to recognize stages in the process. In his commentary on 1.14, Vṛṣabha actually says : तस्य एव ब्रह्मप्राप्तेः क्रमम् इदानीमाह . The elimination of sequence (Krama-Saṁhāra) is a prerequisite of realization of the self as one with the ultimate reality. Śabdapūrva-yoga marks out the whole process, through which the perception of diversity and sequence in any form is removed and the mind is concentrated on one unified object necessarily leading to the attainment of unity with it.

There are probably two stages in the process. The realization of the pure form of speech leads the aspirant to the attainment of pratibhā or Paśyantī-- the inchoate primal source of all subsequent differentiation. And then, the aspirant goes from Pratibhā or Prakṛti to Parā Prakṛti, the Absolute. But whether it be Pratibhā, Prakṛti or Parā Prakṛti, it is only through Śabdapūrvayoga, and not mere knowledge or the use of correct verbal forms, that we can attain it.[1] Śabdapūrvayoga is the must.

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[1] व्यवस्थितसाधुभावेन हि रूपेण संस्क्रियमाणे शब्दतत्त्वेऽपभ्रंशोपघातापगमादाविर्भूते धर्मविशेषे नियतोऽभ्युदयः ।

Vṛtti on Vāk.1.131.

From all the above references and extracts flows the obvious conclusion that Śabdapūrvayoga or Vāgyoga is a kind of meditation aimed at elevating the level of consciousness to its apex., i.e., Śabda. Total want of diversity and succession of any brand is the most salient trait of this Yoga. We can justifiably compare the notion with that of Sattarka in the Krama system which, too, is characterized by aseity, that is, the absolute absence of even the barest outline of differentiation. This point has been emphasized, in particular, in the Vrtti on the Vākya-padiya 1.131, by quoting three verses from some earlier source.[1] It points out the four steps underlining the process of Śabdapūrvayoga, namely, the first, rising above the level of Prāṇa; the second, taking the word to the mental plane; the third, cutting the knots of differentiation and multiplicity in the form of nescience and ego-sense, and the fourth and final, realizing the inner effulgence, i.e., the Absolute, unitary Word that is the Inmost being.[1]

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[1] प्राणवृत्तिमतिक्रान्ते वाचस्तत्त्वे व्यवस्थित: ।
क्रमसंहारयोगेन संहृत्यात्मानमात्मनि ।
वाच: संस्कारमाधाय वाचं ज्ञाने निवेश्य च।
विभज्य बन्धनान्यस्या: कृत्वा तां छिन्नबन्धनाम् ।।
ज्योतिरान्तरमासाद्य छिन्नग्रन्थिपरिग्रह: ।
परेण ज्योतिषैकत्वं छित्वा ग्रन्थीन् प्रपद्यते ।।

11-B. PRINCIPLE OF RIGHT LOGIC (SATTARKA)

The much exalted purification of logical construction is accomplished through the instrumentality of Right Logic(Sattarka) which like Sāṁkhya's Viveka consists in

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[1] An analogous scheme has been chalked out by Jainas in their doctrine of Guṇasthāna which contains fourteen stages of spiritual emancipation and constitutes the process of self-revelation. But this enquiry, however, is not immediately concerned with the same; because in the first place, the Krama theory of Śāktopaya or Vikalpa-Saṁskāra does not betray any sign of indebtedness to the Jaina doctorine, and nor in the second place, does it bear close resemblance in details. The only reason behind attending to it, here, is to point out that there are other systems which believe in gradual awakening, and propound a graded cognitive approach. This may, however, would suffice to know that the journey from Antarātman to Paramātman is traversed through the medium of moral and intellectual preparation which purges everything obstructing the emergence of perennial and potential divinity. "The fourteen stages of spiritual evolution, technically known as Guṇasthānas, may be subsumed under the following heads :-

(1) Dark period of the self prior to its awakening -		मिथ्यात्वगुणस्थान
(2) Awakening of the self -		अविरतसम्यग्दृष्टि गुणस्थान
Fall from awakening-	(a)	सासादन गुणस्थान
	(b)	मिश्र गुणस्थान
(3) Purgation -	(a)	विरताविरत गुणस्थान
	(b)	प्रमत्तविरत गुणस्थान
(4) Illumination -	(a)	अप्रमत्तविरत गुणस्थान
	(b)	अपूर्वकरण गुणस्थान
	(c)	अनिवृत्तिकरण गुणस्थान
	(d)	सूक्ष्मसाम्पराय गुणस्थान

(contd....)

isolating the useful from what is useless and is, therefore, to be rejected. It is Sattarka that pronounces supremacy of self-revelation in the face of the not-self enveloping our total personality; and, therefore, by eliminating the element of entanglement it eliminates the interplay of difference. The essence of Right Logic lies in reflective

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(e) उपशान्तकषाय गुणस्थान

(f) क्षीणकषाय गुणस्थान

(5) Dark period post-illumination -- Fall to the first or the fourth Guṇasthāna.

(6) Unitive life -- (a) संयोगकेवली गुणस्थान

(b) अयोगकेवली गुणस्थान

Vide, "Fundamentals of Jaina Mysticism", Kamal Chand Sogani, Summaries of Papers, 22nd International Conference of Orientalists, New Delhi, 1961, Pt.I, pp.241-42. Also see, Studies in Jaina Philosophy, N.Tatia, Banaras, 1951, pp. 268-80. Once the soul comes into this evolutionary line, it has, as the earlier Buddhists would say, entered into the stream (srota) and is destined for final realization.

It may also be noted, there is also a state beyond these stages known as Siddha State. This state of self is the termination of mystic's journey. This is the unitive life par excellence. The whole episode from the early stages of the GuṇasthānaKrama to the Siddhi reminds "one of the mysteries", in the words of M.M.G.N.Kaviraj (vide Foreword, Studies in Jain Philosophy, P.XXII), 'involved (i) in the awakening of Kundalini or in the act of conversion which transforms a mundane into a supra-mundane citta moving inwards to Nirvāṇa or (ii) in the anugraha Śakti which not only purges but also divinizes the soul. The process is analogous, from one point of view, to the process of first reclaiming of a Pṛthagjana into an Arya already in the stream, through gradual eradication of all the fetters that bind him down to the wheel of life, to a state of moral and spiritual freedom. From another point of view, it is comparable to

(contd......)

awareness of one's unity with the transcendental self.[1] Sattarka excels ratiocinative knowledge and marks the apex of yogic intuition.

Sattarka as an emblem of spiritual logic probably enjoyed an independent status in Kashmir Śaiva monism at large,[2] but was later included among the key tenets of the Krama system in particular owing to its immediate conduciveness to removing an uncanny sense of distance between the truth and the aspiring self. This factor has largely contributed to universal acclaim it has won as the spiritual highway from other systems ~~wkx~~ such as Tripurā etc.[3]

(contd...(1) ....) the process which generates a bodhichitta and leads it up from stage to stage till it realizes itself as a full grown Buddha."

[1] वितर्कः प्रोक्तसन्धानध्वस्तबंधस्य योगिनः ।
विश्वात्मा शिव स्वाहमस्मीतिविचिन्तनम् ॥
S.S.V.(V) 1.85

[2] इति यज्ज्ञेयसतत्त्वं दर्श्यते तच्छिवाज्ञया ।
मया स्वसंवित्सत्तर्कपतिशास्त्रत्रिकक्रमात् ॥
T.A. 1.106; Jayaratha interprets : स्वसंवित् स्वानुभवः । सत्तर्को युक्तिः । पतिशास्त्रं भेदप्रधानं शैवम् । त्रिकं परादिशक्तित्रयाभिधायकं शास्त्रम् । क्रमः चतुष्टयार्थः ।
T.A.V.,I,p.150

[3] अतः पौरुषमाश्रित्य श्रद्धासत्तर्कपोषितम् ।
श्रेयसां यन्मुख्यतमं साधनं तद् समाश्रयेत् ॥
T.R.(J.KH)7.17.

The indeterminate self-ideality becomes determinate due to its association with objectivity as its ~~cotentx~~ content. In order that the touch with objectivity may finally and absolutely be eliminated so that the possibility of its recurrence is reduced to Zero, Sattarka is brought in. It strikes at the very root of multiplicity rendering it (multiplicity) barren for all time to come.[1] It is a product of an intellect surcharged with Śuddhā vidyā and, in consequence thereof, it is self-recognitive in appearance.[2] Following up our analysis of the self from the not-self we arrive at a point where it is no longer necessary to pursue our analytic effort. This is called the climax of spiritual endeavour and is technically designated as Bhāvanā[3] -- a state of absolute assurance and feeling of self-existence --, whereby the hidden truth (asphuṭa) is brought to the focus of consciousness (sphuṭatama). The delivery of truth is also accompanied by an achievement of mastery over one's atmosphere and surroundings, so that everything one desires is at hand, then and there. The phrase 'Sarvakāmadughām' brings out the harmony of Bhukti and Mukti.

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[1] दुर्भेदपादपस्यास्य मूलं कृन्तन्ति कोविदाः ।
धारारूढेन सत्तर्ककुठारेणेति निश्चयः ॥ T.A. 4.14

[2] शुद्धविद्यांशस्पर्शपवित्रितया बुद्धेरुदीयमानः स्वात्मप्रत्यभिज्ञापनपररूपः ।
T.A.V, III, p.12

[3] तामेव भावनामाहुः सर्वकामदुघां बुधाः । T.A. 4.14; cp., M.V.T.17.20

The logic (Tarka) is of two types :-

(i) one that is simply dialectical and polemical (Jalpaprāyaḥ), and

(ii) the other which is given to the discovery of truth (Vastu-nirṇaya-phalaḥ).[1]

In the former, truth is rendered secondary to polemical interests, while in the latter an enquiry into the nature of truth prevails over all others, even at the cost of so-called other things that do not fit in the strictly spiritual framework. The Krama makes a bold bid in bracketing all alien systems with the polemics, and claims its concept of Sattarka to be the only beacon light in the field of true logic.[2] Sattarka, apart from purifying the Vikalpas, helps one, in addition, find out a right type of spiritual discipline and guide. With respect to both of its functions it is recognized to be on a par with the Divine Grace and is homologous with Śuddhavidyā.[3] Divine Grace is an aspect of the absolutic dynamism and hence Sattarka, by dint of its being an aspect or the power of the absolute, too, comes to be the same. And, thus, it is divine will and not caprice that leads one to the correct guide.[1] In esoteric parlance, the Krama teacher is presided over and guided by Jyeṣṭhā Śakti whereas others by Vāmā.[2]

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[1] Cf., T.A.V.,III, p.19; also cp.
शुष्कतर्कैकसंक्लुप्तं शास्त्रं तदत्याज्यमेव हि ।
T.R.(J.Kh) 7.38

[2] तत्र आस्माकः सत्तर्को , दर्शनान्तरीयस्त्वसत्तर्कः, इति विभागः ।
T.A.V.,III,p.20

[3] सोऽपि सत्तर्कयोगेन नीयते सद्गुरुं प्रति ।
सत्तर्कः शुद्धविद्यैव सा चेच्छा परमेशितुः ।
T.A. 4.34.

On the authority of the Kiraṇāgama the rise of Sattarka may be attributed to one of the two factors -- (i) it may be spontaneous and instinctive owing to the descent of the absolutic grace, orelse (ii) it may hinge upon the external source that includes both the preceptor as well as the scriptural discipline. Of these, the preceding is more primary than the following which serves as an instrument to its precursor.[3] Technically, the spontaneous Sattarka is also named Yaugika. It is innate in the Sāṁsiddhika. A Sāṁsiddhika teacher rules out the requirements of initiation or conscretion etc. and, hence, the quality

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1. .... स यियासुः शिवेच्छया ।
भुक्तिमुक्तिप्रसिद्ध्यर्थं नीयते सद्गुरुं प्रति ॥
Ibid. 35

2. स्वं वामाख्यया मायाशक्त्या अधिष्ठता दर्शनान्तरीया गुर्वाधाः,
ज्येष्ठाशक्त्या पुनरास्माकाः ।
T.A.V.,III,p.41.
Also see, p.44, where Jyeṣṭhā's favour is depicted as most salubrious to emancipation.

3. किरणायां यदप्युक्तं गुरुतः शास्त्रतः स्वतः ॥
तत्रोत्तरोत्तरं मुख्यं पूर्वपूर्वं उपायकः ।
T.A. 4.41-42.

of his knowledge eludes comparison.[1] Now an all-encompassing vision dawns on him, a flash of self-intuitive introspection brings home the truth. This finds its nearest parallel in Yoga's Prātibha Jñāna, and on the same lines it, too, has been styled as Prātibha Jñāna.[2] One, who has realized this level, is constantly accompanied by a sense of self-realitation even during the breakaway condition (Vyutthāna) of Samādhi. But the other type of Sattarka, being inspired by extraneous sources, is marked by a spiritual progression which accounts for the heirarchy of teachers. But in each case Sattarka has set for itself the task of driving home the spiritual significance of the pure and similarly the futility of the impure. The same is characterised as Madhya-Daśā-Viśrānti-Saṁskāra in mystical terminology.[3]

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1. Cp. उत्पानां तु विज्ञानं गुरुशास्त्रानपेक्षणम् । T.R.(J.Kh);
and शिष्यप्रज्ञैव बोधस्य कारणं गुरुवाक्यतः ।
Yoga-Vāsiṣṭha, Nirvāṇa-Prakaraṇa, 1.128-163; Both the statements are taken from B.S.S.,I,p.255.

2. इत्थं प्रातिभविज्ञानं किं किं कस्य न साधयेत् ।
यत्प्रातिभाद्वा सर्वं चेत्यूचे शेषमहामुनिः । T.A.13.146
cp., प्रातिभाद्वा सर्वम् Y.S.3.32. Vyāsa comments, तद्विवेकजस्य ज्ञानस्य पूर्वरूपकम् .... सर्वमेव जानाति योगी प्रातिभस्य ज्ञानस्योत्पत्ताविति ।
Also see, तारकमिति स्वप्रतिभोत्थमनौपदेशिकमित्यर्थः ।
Y.S.B.3.53.

3. V.Bh.V., p.51.

11-B(I) SATTARKA AS THE SUPREME ASPECT OF THE SAḌAṄGA YOGA

Śāktopāya and for that matter the Krama system, in this context, makes certain daring contributions in not only declaring the supremacy of Sattarka over all the limbs of the yoga,[1] but also in confinding that this yoga has six articles[2] in the face of eight articles thereof in the traditional faith.[3] As a supreme article of yoga, Sattarka has come to be known as Ūha,[4] bringing out its semantic significance in revealing the truth immediately, following discrimination between the spiritually valuable and the so superfluous. It should be evident from a comparative perusal that the Krama, in its admission of six parts, eliminates Yama, Niyama and Āsana[5] and adds Sattarka making the total of six. And yet, the Krama develops a strange attitude in rejecting all other ancillary parts, as they are of little account being directly involved in the cause of self-revelation. It is a pity that we have not been furnished with full details about Śaiva deviations from and improvements upon the Pātañjala doctrine. In fact, Abhinava dwells on the eightfold yoga instead of the six-fold one. According to Śāktopāya, however, Yama, Niyama and Āsana are completely irrelevant as their exclusion from the yogic scheme would testify. Similarly Prāṇāyāma which is related to physical **faculties is** of little avail because the supreme awareness happens to be trans-physical.[1] Pratyāhāra, too, is puerile since it consists in the giving up of their objective pursuit by the senses and in their following the course of the mind which is fixed upon a **particular** object imaged within. The whole proposition is absurd, for it cannot bring about spontaneously self-realization, as Saṁvit is all-pervasive and cannot be circumscribed within the confines of a particular point of space.[2] Even if we want to abide by the yoga's maxim that the last three parts are more conducive to grasping the truth because they are much closer to it than[3] the first five, the argument would not work. By propounding Sattarka's supremacy it is automatically presumed that all the three, e.g., Dhāraṇā, Dhyāna and Samādhi are reduced to a secondary status.[1] In view of Sattarka's being the sole instrument, their relation to pure awareness is a mediate one.[2] The only logic that may be advanced in support of the admission of the variety of steps in a yogic pursuit is, that they ultimately have a derived status and borrowed justification in that they erect the sub-structure of the final upāya and, in themselves, the preceding strenghthens and builds up the following.[3] Otherwise the ever-pure awareness cannot be subjected to treatment for achievement of excellence. These may, however, be related to the determinate ideality and its progressive purification. An illustration would make the point clear. A student, who is being earnestly taught a lesson, finds it difficult to grasp it unless he applies his brain. And there are grades of understanding. Similarly, before self-awareness may dawn, it demands necessary exercise in self-reflection. Thus, as repeated time and again, reflection involves grades and stages and they, in their bid, call for treatment for excellence.[4]

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[1] योगांगत्वे समानेऽपि तर्को योगांगमुत्तमम् ।
हेयाद्यालोचनात्तस्मात्तत्र यत्नः प्रशस्यते ॥
M.V.T., 17.18.

[2] प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा ।
तर्कश्चैव समाधिश्च षडंगो योग उच्यते ॥
Quoted, T.A.V., III, p. 15.

[3] यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावंगानि ।
Y.S.2.29.

[4] ऊहोऽन्तरंगं योगस्य तेन चाध्वन्यवस्थितेः ।
Quoted, T.A.V., III, p.15; also see p.93.

[5] Yama and Niyama have also been omitted from Buddhist Tantras. See Kane, the History of Dharmasastra, V,69-70.

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[1] श्रीमद्वीरावलौ चोक्तं बोधमात्रे शिवात्मके । .....
... मोक्षः स एव कथितः प्राणायामो निरर्थकः । T.A.4.89-90.

[2] व्यापिकाया हि संविदः कथं नाम कुत्रचिदेवोपलम्भो भवेद् इति भावः । T.A.V.,III,p.100

[3] त्रयमन्तरंग पूर्वेभ्यः । Y.S. 3.7.

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[1] See, for details, Abhi., p.537.

[2] तदेषा धारणाध्यानत्रितयी परम् ।
संविदं प्रति नो कंचिदुपयोगं समुश्नुते ।
T.A., 4.95

[3] योगांगता यमादेस्तु समाध्यन्तस्य वर्ण्यते ।
स्वपूर्वपूर्वोपायत्वादन्त्यतर्कोपयोगतः ।
Ibid.96; also see 4.105.

[4] तस्मान्निश्चितमेव स्वस्यात्मीयस्य शुद्धविद्यारूपत्वात् प्रकृष्टस्य परामर्शात्मनः बोधस्य क्रमोस्तीति शेषः ।

T.A.V., III.p.108: also see T.A. 4.104.

11-C. CODE OF INTEGRAL AND INSTINCTIVE WORSHIP : KALPITĀRCĀ-DYANĀDARAḤ

It is in the same strain that the Krama thinker looks down upon the ordinary forms of worship as spurious and artificial (Kalpitarcādyanādaraḥ). He summarily rejects them for the same reason for which the secondary aspects of the yoga were deemed meaningless. The Krama develops its own code of integral and instinctive worship as against the pseudo-one. It is because the Krama does not believe in make-believe religious services and, instead, enjoins those wherein the truth is assured from the very beginning. The sphuṭa vikalpa, which we arrive at when the process of purification is over, is temperamentally averse to duality and, therefore, spiritually most congenial. While the purification may comprise the similar stages throughout the course of spiritual progression, the technique adopted in each case varies. Thus the consecration (Snāna), purge (Śuddhi), adoration (Arcanā), oblational rite (Homa), meditation (Dhyāna) and reciting the name (Japa) etc., all become important with a view to embarking upon the difference-sterilizing mission.[1] These simple words taken from our day-to-day religious language are charged with technical connotation so that they become the vehicle of the system's philosophy of religion and divine worship. For instance, consecration or holy bath is not one we take with ordinary water but something fundamentally different. The smearing of body with white ashes is what is meant by a bath. Each word here is pregnant with esoteric richness.[1] The world of objectivity is completely absorbed by means of knowledge survived alone by the subjective consciousness of the same. Thus the principle of subjectivity is the sole residue. Now, the means of knowledge acts as fuel, because it reduces the external object to nihility which is another way of saying that the object stands burnt to ashes. Now these ashes, the net resuduua, are symbolic of the subjectivity. It remains for the aspiring individual to immerse his body in these ashes, which implies subordination of limited individuality to and subsequent submergence in the Universal Self. Likewise, the purge (Śuddhi) is accounted for by the curb on the dualistic consciousness in an effort to bring the differential consciousness, the impurity, in line with the truth, the purity.[2] The supreme Krama ideal of worship has been set up by the Vijñānabhiarava[3] which rejects the

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[1] शुद्धविद्यापरामर्शो य स एव त्वनेकधा ।
स्नानशुद्ध्यर्चनाहोमध्यानजप्यादियोगतः ॥

T.A. 4.114-15.

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1. उल्लासिबोधहुतभुग्दग्धविश्वेन्धनोदिते ।।
   - सितभस्मनि देहस्य मज्जनं स्नानमुच्यते ।

   T.A.4.116-17

2. शिवात्मकेष्वप्येतेषु बुद्धिर्या व्यतिरेकिणी ।
   सैवाशुद्धिः पराख्याता शुद्धिस्तद्धीविमर्दनम् ।

   Ibid, 118-19.

3. पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा ।
   निर्विकल्पे महाव्योम्नि सा पूजा ह्यादराल्लयः ।

   V.Bh.147.

type of worship made with floral offerings etc., and pronounces that the real worship co-extends with one's identification with the indeterminate reality. For example, the same sensuous operation, that moves round the outer world, assumes a form of real worship when its emphasis on the external is totally diverted to the internal. The thesis holds good everywhere. Thus, all articles of and material for ordinary worship partake of the real one when geared up to imbibe a sense of unity with the inmost being, i.e., the self.[1] This is the primary worship which is self-compact and self-complete having little concern with invocation and bead-roll etc.[2] Such an identification is possible because reality always reveals itself both externally and internally[3] owing to its inherent freedom.

11-C(I) FOUR SUB-TYPES OF WORSHIP

Let us digress a bit within the general context. According to the Krama, worship is fourfold. The four aspects include Cāra, Rāva, Caru and Mudrā.[1] Cāra is the observance of established practice in the system (Samyācāra). Rāva is the reflective movement of thought (Vimarśa). Caru comprises the primary and secondary substances required by the practice in question. And Mudrā is a specific physical posture one undergoes in order to realize one's absolutic essence in body etc.[2] Really speaking, the basic Mudra is included in Rāva. Of all these four aspects, Rāva occupies a place of the highest prominence and the rest are motivated so as to help realize its effect fully. The supremacy of Rāva means that the self-reflection is the ultimate form of worship, everything else being the decorative paraphernalia.[3] Thus, it would appear, the concept of fourfold worship does not violate the spirit of the Krama doctrine of self-adoration (Ātma-pūjana).

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[1] योज्यते ब्रह्मसद्माग्नि पूजोपकरणं हि तद । T.A. 4.121.

[2] यस्मिन्यस्मिंश्चक्रवरे तत्स्पर्शाह्लादनिर्वृतिः ।
तदवष्टम्भयोगो यः स हि पूजाविधिः स्मृतः ।
Quoted, M.P.(S), p.111; also see T.A.V., III, p.210.

[3] तथाहि संविद्देवेयमन्तर्बाह्योभयात्मना ।
स्वातन्त्र्याद्वर्तमानैव परामर्शस्वरूपिणी । T.A.4.122-23.

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1. चाररावचरुभिर्विभेदितैर्मुद्रया च यदुपासनं तव ।
तद्वशेन भजते परम्परातावकक्रमगता स्फुटीकृतम् ॥
C.G.C.2-51.

2. या काचन, उत्थितत्वादिरूपा, देहे स्थितिः सैव चिच्छक्तिप्रतिकृतिरूपा वास्तवी मुद्रा, न तु नियतकरादिनिर्वर्त्यसंनिवेशादिरूपा इत्यर्थः ।

T.A.V.,III,pp.231-32.

3. तत्र चतुर्ष्वपि पूजाक्रमेषु प्राधान्येन राव एवोपयुज्यते । अन्येषां तु पर्यन्ततस्तत्प्रयोजकतया परिग्रहणम् । तस्मात् स्वरूपपरामर्श एव परमा पूजा।

M.M.P.,p.110. Also see, B.U.V., pp.29, 32.

11-D. REAL JAPA : CONSTANT REFLECTIVE AWARENESS OF SELF DIVINITY

After Pūjā comes the Real Japa (Vāstava-Japya). Telling one's beads or muttering names is not Japa. But, whatever a yogin, who has visualized the real nature of consciousness as self-awareness, speaks out, becomes Japa. Because in it remains embodied his constant reflection over self-divinity.[1] Similarly, the real meditation (Dhyāna) consists in apprehending and concentrating upon the objects of perception as well as those of introspection as essentially identical with awareness pure and simple; because, the yogin realizes within himself the authorship of five acts generally ascribed to the Absolute.[2] Home, the oblational rite, likewise, consists in offering the oblation of Sensa in the fire of consciousness[3]. Thus, each of these various forms of spiritual worship bring the sense of self-attainment into bold relief.[4]

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1. अकृत्रिमैतद्धृदयारूढो यत्किंचिदाचरेत् ।
   प्राण्याद्वा मृशते वापि स सर्वोऽस्य जपो मतः ।
   T.A.4.194.

2. यदेव स्वेच्छया सृष्टिस्वाभाव्याद्बहिरन्तरा ।
   निर्मीयते तदेवास्य ध्यानं स्यात्पारमार्थिकम् ।
   Ibid.4.195.

3. बोधाग्नौ तादृशे भावा विशन्तस्तस्य सन्महः ।
   उद्रेचयन्तो गच्छन्ति होमकर्मनिमित्तताम् ।
   Ibid. 4.202

4. जप्यादौ होमपर्यन्ते यद्यप्येकैककर्मणि ।
   उदेति रूढिः परमा तथापीत्थं निरूपितम् ।
   Ibid.4.204

According to Abhinava the Anubhava-Stotra of Vidyādhipati is completely devoted to propagate this theme. Cf.T.S. p.31.

11-D(I) THE SPIRITUAL RATIONALE OF WORSHIP AND JAPA ETC.

Why after all, a question may be asked, does the Krama propound a variety of ways like Japa etc., to achieve the same result, i.e., purification of Vikalpa? The system picks up two illustrations to answer the question. It says, when a horse moves on an uneven land, it has to adjust its speed and direction according to the dictates of the horseman keeping in view the demands of the land. Likewise, the supreme dynamism, by definition, manifests itself in numerous ways that defy determinism on their part. The aspirant is, therefore, required to find out the most effective way that may harness the spiritual redressal of worldly ill and facilitate his identification with the Godhead in the shortest possible time.[1] Japa etc., are thus the outcome of spiritual pragmatism. Even otherwise, while looking in a mirror his face time and again one is never tired, instead, he feels overjoyed finding it is the reflection of his own face. The analogy may be profitably extended to the point in question. Dhyāna, Pūjana and Japa etc., they all behave like individual mirrors where one finds himself imaged in the form of the Divine or Self-absolute. And by encountering this fact frequently it becomes easier for him to secure the beatific vision for ever.[2]

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[1] T.A. 4. 205-6.

[2] Ibid 4.207-8.

11-E. MANTRA AS SELF-REVELATION

Only one observation remains to be made in this connection. Whatever the form of worship, it is never complete unless it is accompanied by the usage of Mantra or the sacred syllable. But the difficulty is if Mantras are thought to be different from awareness, it would be difficult to maintain the worship as identical with self-experience. And, in case they are not different from self-awareness, their separate injunction proves enigmatic. Yet the fact remains - the worship must accommodate Mantra. According to Śaktopāya, the doubts in this behalf do not go a long way. Because Mantra in its true form is identified with the ultimate speech (Parā Vāk) which is identical with self-revelation (ahaṁ-parāmarśa)[1]. This inner self-speech constitutes the quintessence of all the Mantras which, without it, remain impotent. Hence the ultimate speech is designated as Mantra-Vīrya. One, who has realized this fact, automatically employs self-revelation while performing true worship, making the whole expression look tautological. No problem is created, because then Pūjana and Mantra, in a sense, become homologous. On the other hand, even if one, who has failed to realize this basic truth, employs Mantra, it is bound to falter; since a dualistic approach to Mantra is antagonistic to its very nature and can evoke no result from it, as it is, in that case, almost dead[1]. This aspect has claimed a full chapter[2] in the sequel and therefore, the problem is not enlarged upon any further.

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[1] परामर्शस्वभावत्वादेतस्या यः स्वयं ध्वनिः ।

T.A.,4.181.

11-F. PROBLEM OF PURITY AND IMPURITY IN RELATION TO CONSCIOUSNESS : STATUS OF ŚAIVA SCRIPTURE EXAMINED

The Krama, now, is well groomed to go ahead with its postulate that Awareness or Saṁvit has no gaps. From this major premise all the Krama canons and theses are deduced. Of all these, the most striking conclusion is that Saṁvit or plenary consciousness can neither be subjected to predication nor negation. Because enjoining a thing or denying it would necessarily entail division and split of the continuity, which is the very nature of the absolutic being. Same would be the fate of the so-called purity and impurity of consciousness. Neither even duality nor unity can be predicated of the reality as understood by Śāktopāya.[3] This is what precisely meant by Vidhi-niṣedha-tulyatva as

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1. स्ववीर्यं हि सर्वेषां मन्त्राणां हृदयात्मकम् ।
   विज्ञानेन जडास्ते स्युर्जीवा इव विना हृदा । T.A. 4.193

2. See Chap. 6 infra.

3. नात्र शुद्धिर्न चाशुद्धिर्न भक्ष्यादिविचारणम् ।
   न द्वैतं नापि चाद्वैतं लिंगपूजादिकं न च ।। M.V.T.,18.74; cp.V.Bh.123.

explicated by the Mālinī-vijayottara-tantra in its 18th chapter, according to Abhinava[1]. His account of this aspect contains certain extremely bold and significant observations that lend a wider perspective to the entire metaphysical fabric of Śāktopāya. Let us see, in brief, how.

The Krama author does not purport to deny the frequent references to purity and impurity in our routine behaviour. What it contends is that these do not constitute the nature of reality. The decision that it is pure or impure and whether it needs be honoured in action or discarded belongs to the subject and not to the 'thing' or reality,[2] because in its nature a thing can never forsake its original character. Be it reason or scripture, neither can envisage a change in the original nature of a thing either positively or negatively. In the case of reason, whatever method and object we resort to for purifying a thing, the fate would not be different because even the object whose assistance we have sought cannot leap over its own shadow and must have limitations of its own nature. In the case of scripture we are confronted with a further difficulty that what is enjoined by one scripture is contradicted by another, and the person concerned is in a fix to decide which way he should go. The suggestion that the Śaiva Scripture should prevail over the Vedic one is wrought with misgivings, because there is no reason why its opposite should be totally ruled out.[1] In fact, both originate from the single source, the supreme agent.[2] The only reason for two simultaneous opposing scriptural positions about one thing is that they are addressed to different sets of people (Adhikāri-bhedāt). Since, after all it is human wisdom that decides which set of people one belongs to and consequently which scriptural injunction is applicable to one. The injunction and negation both, as such, lose their absolute value and fall in line with the deciding intellect(Saṁvit). It is, therefore, again the field of freedom of one's thinking to which both the categories of empirical understanding are subordinated[3], and may even be ignored if he so chooses. In face of such a dictating thinking, we can talk neither of purity nor of impurity making the confusion worse confounded, as there is no third category apart from purity and impurity and/or predication and negation. Therefore in view of the final authority of consciousness, it is much safer and rationally expedient to conclude that anything that is remote from consciousness is impure and may be negated or rejected, while the thing that does not entertain this difference is pure and may be enjoined or predicated.[1] Moreover, in the cosmic context everything, ultimately, appears to be a form of supernal consciousness; hence, what is seemingly impure is finally otherwise. Thus it boils down to this that a watertight distinction is logically untenable. This may, perhaps, also explain the fact, why a yogin sometimes seems to be acting in such a manner as outrages social decorum. Because the apparently antisocial behaviour, too, is in the ultimate analysis, an expression of the basic consciousness. And such a practice is undertaken with the sole motive to test the extent of one's identification with the reality.[2] This purity and impurity with respect to the objects of our discourse are not absolute notions. The same thing may appear differently to different persons in differing contexts, because it is pramātṛdharma and not vastu-dharma. It is Pramātā who, according to his own equipment, finds out what is pure or otherwise.[1]

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[1] अत्र नाथः समाचारं पटलेऽष्टादशेऽभ्यधात् । T.A. 4.213.

[2] यत्र रुचिस्तत्र विधिर्यत्रेयं नास्ति तत्र च निषेधः ।
इत्यस्माकं विवेको हृदयपरिस्पन्दमात्रशास्त्राणाम् ।
M.M. 7.

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[1] अतश्चोभयोरपि चोदनयोः सत्त्वमविशिष्टम्, इति किमाश्रयेण तावद् शुद्धयादिविवेकं कुर्मः, इति न जानीमः। न च अनयोः परस्परं बाध्य-बाधकभावो युक्तः तुल्यबलत्वात्। एकतरत्र च दौर्बल्यनिमित्तानुपलम्भात्।

T.A.V,III,p.252

[2] The Śaivists do not subscribe to the Mīmāṁsaka's position that the vedas are impersonal, unauthored. Vide T.A.V; III, p.252.

[3] स्वार्थप्रत्यायनं चास्य स्वसंवित्त्यैव भासते।
तदपह्नवं कर्तुं शक्यं विधिनिषेधयोः॥

T.A. 4.238.

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[1] अन्यत्र नेति बुद्ध्यन्तामशुद्धं संविदश्च्युतम् ।।
संवित्तादात्म्यमापन्नं सर्वंशुद्धमतः परम् ।　　T.A.4.244-45.

[2] इति किं नाम जुगुप्स्यं निन्द्यं वा सर्वत्रैव संविद्रूपत्वाविशेषात् ,
अतएव तत्र चित्तप्रत्यवेक्षामात्रमेव प्रयोजनम् - किं संविदेकाग्रीभूतं
चित्तं न वा ।

T.A.V.,III,p.269

In this context an interesting question has also been taken up. Think of a situation where two opposite alternatives are placed side by side by two scriptures, one of them being a Śaiva and other a Vedic one, what should be one's natural preference, because after all it is a Pramātṛ-dharma. In such a contingency, the Krama system subscribes to the general Śaiva attitude which puts statements coming from the human being, seer, deity, Druhina, Viṣṇu and Śiva in successive superiority which establishes authority and prevalence of each subsequent source in comparison to preceding one, should such an eventuality arise. Its vice-versa is not attached any credence.[2]

Although the Krama upholds the view that the entire scriptural literature has proceeded from the

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1. बहि:सत्स्वपि भावेषु शुद्ध्यशुद्धी न नीलवत् ।
प्रमातृधर्मं स्वार्थं चिदैक्यानैक्यवेदनात् ।।
T.A.v. 244-45.

2. नरर्षिदेवद्रुहिणविष्णुरुद्राद्युदीरितम् ।
उत्तरोत्तरवैशिष्ट्यात् पूर्वपूर्वप्रबाधकम् ।
न शैवं वैष्णवैर्वाक्यैर्बाधनीयं कदाचन ।।
Ibid.4.248-49.

Absolute so as to provide a chance to every sector of agonizing humanity for self-redemption, it staunchly supports the stand that the scriptures, preached by the Lord, fall into two categories -- one with the monistic accent and the other with the dualistic. Out of these the Śaiva Scriptures join the first group, while the Vedic the second. Such a distinction is in tune with the phenomena of limitation and liberation that account for the dualistic mundane existence and its transcendence respectively. Since the world of duality has to be pierced through, the superiority of unity-divulging scriptures becomes self-evident.[1] However, the Krama ardently feels that each injunction of all the scriptures is valid in its place because it concerns people of varrying strata. One is justified in referring to other scriptures only when his own guiding discipline is silent on some particular point. In this, one should exercise care and should always go to allied creeds first and then to those which are not so. But if his scripture does not warrant it, he should avoid

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1. तेन संकोचभावाभावभेदेन द्विधा शास्त्राण्युपदिष्टानि.. तत्र भेदप्रधानानि वेदादीनि शास्त्राणि, अभेदप्रधानानि च शैवादीनि । ... संकोचाभावादभेदप्रथा, अतएव भेदप्रथाया बाध्यत्वादिदं बाधकम् ।

T.A.V, III,p.282.

such adventure, because a tantra is distinguished only on the basis of what it preaches for practice.[1]

11-F(I) THE KRAMA VERSUS OTHER SISTER SYSTEMS : AN ANALYSIS OF THE TRADITIONAL KRAMA ATTITUDE

The characteristic doctrine, however, of the Krama system continues to regard both duality and non-duality as non-essential, since even unity or non-duality can be spoken of only in comparison to duality.[2] This, in a sense, acts as a distinguishing feature when contrasted to other systems. Accordingly, the Siddhānta Śaivisim with its dualistic leanings enjoins phallous-worship (Liṅga-Pūjā) and the Kula with its monistic accent prohibits the same, whereas the Krama pleads indifference since in the context of absolute unity both are irrelevant.[3] It must be kept in view that, according to the unanimous belief, the Krama of all the cognate creeds is the nearest to the Trika, so

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1. क्रियादिभेदभेदेन तन्त्रभेदो यतः स्मृतः ।
तस्माद्यत्र यदेवोक्तं तत्कार्यं नान्यतन्त्रतः । इति । अपेक्षायां
पुनरुत्पन्नायां शास्त्रादन्तरादपेक्षणीयम् । T.A.V̌,III,p.282

2. इदं द्वैतमिदं नेति परस्परनिषेधतः । ..
....द्वैताद्वैतविकल्पोत्थं ग्रसते क्रमधीरिति । T.A.4.254-55

3. सिद्धान्ते लिंगपूजोक्ता विश्वाध्वमयताविदे ।
कुलादिषु निषिद्धासौ देहे विश्वात्मताविदे ।
इह सर्वात्मके कस्माद् तद्विधिप्रतिषेधने । Ibid.4.256-57.

much so that the former is identified with the latter without saying it in so many words.[1] Coming back to their mutual distinctions we find the Siddhānta advocating the use of matted hair and sacred ashes etc., and the Kula prohibiting the same, while the Krama is not the least concerned with it.[2] For it that alone is adorable which is nearer to consciousness and all the rest is superfluous.[3] Likewise, the Siddhānta advocates the practice of a certain vow (vrata) and deity etc., and the Kula forbids the same, while the Krama keeps neutral.[4] Similarly the Siddhānta enjoins the use of Kṣetra, Pīṭha etc. in order to obviate impending evils and ills and the Kula prohibits it, whereas the Krama feels completely unattached to either.[5] This stand is applicable to generally all the doctrinal and practical technicalities.[1] For want of space it would not be feasible to dilate upon each of them individually. But all these are treated with complete indifference because they are foreign to the intent and spirit of transcendental approach. This tells on Abhinava's apathy in discussing Pītha and other extremely esoteric aspects[2] which formed the chief subject-matter of later Krama system. Due notice has been taken wherever such changes, deviations, innovations and improvements have taken place and the factors that might possibly be held responsible for them.

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[1] इह पुनः परमाद्वयरूपे त्रिकदर्शने तद्विधिना तन्निषेधेन वा न किंचित्प्रयोजनम् । T.A.V,III,p.286
Also cp.,M.M.P.,p.96

[2] सिद्धान्ते बहुक्लेशसाध्यं जटाभस्मादिविहितम् ।...
कौले कुलदर्शने पुनरस्य जटाभस्मादेः त्यागो निषेधो विहितः ।...
... इह पुनः सार्वात्म्यात् तद्विधिप्रतिषेधने न भवतः ।

T.A.V.,III,pp.287-289

[3] T.A.4.273

[4] मन्त्रार्थो नियतो वाच्यदेवतादिः, तन्निषेधः अर्थात् कौले । ....
इह पुनस्तस्या न विधिर्निषेधो वा । Ibid.p.290.

[5] क्षेत्रपीठोपपीठेषु प्रवेशो विघ्नशान्तये ।
मन्त्राधाराधकस्याथ तल्लाभायोपदिश्यते ।।
T.A.4.259-60

Jayaratha adds अन्यत्र चात्र निषेधः कृतः, ... इह पुनरेतदुभयमपि नास्ति इति प्रागेवोक्तम् ।
T.A.V,III,p.291.

It, therefore, follows that one has to give himself completely to the thought of the Ultimate which, by nature, is pure awareness. The only criterion for clinging to an approach or Upāya lies in its comparative efficacy in occasioning the salvation. The Krama system has no dogmatic stand as to the problems of the approach to reality that this or that method is the only way to attain reality. If **it** speaks of certain methods such as Haṭhapāka etc., it is only because that they happen to be the nearest to truth in its view. But if one can reach truth otherwise, the Krama would be the last to object to.[1] It is because it believes in the perfect harmony as characterising the things through and through.[2] Self-awareness or self-recognition is the only means to realize the truth and hence it ridicules the employment of any extrinsic technique as other systems are usually ~~xx~~ prone to do.[3]

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[1] Vide T.A. 4.261-269.

[2] स्वं दीत्रप्रवेशादिसंताननियमान्ततः ।।
नास्मिन्विधीयते तद्धि वादान्नौपयिकं शिवे ।
न तस्य च निषोधो यन्न ततत्त्वस्य खण्डनम् ।।

T.A.4.270-71.

11-G. THE RISE OF THE CYCLE OF AWARENESS (SAṀVICCAKRODAYA)

The rise of the cycle of Awareness (Sāṁviccakrodaya), as it has been styled, is the last cardinal tenet of Śāktopāya. The whole krama metaphysics and mysticism are an episode of our progression from the determinate ideality to the indeterminate one and getting entrenched there. The particular ideality, i.e., Sattarka through which we realize the self-identification is the Yoga of the Krama ideology.

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[1] तेन विषयासंगेऽपि कदाचिद् परतत्त्वानुप्रवेशो भवेत् । क्वचिदित्यनेन च सँनिकृष्टत्वमसन्निकृष्टत्वं च उपायानां न प्रतिनियतम् इति प्रकाशितम् ।

T.A.V.,III,p.303

[2] समता सर्वदेवानामोवल्लीमन्त्रवर्णयोः ।
आगमानां च गतीनां च सर्वं शिवमयं यतः ।

Quoted from the Trika-Śāsana, T.A.4.274-75.

[3] आत्मज्ञानमेव शिवतत्त्वसाक्षात्कारे निमित्तम् - इत्यभिदधता नात्र दर्शनान्तरवद् व्यतिरिक्तोपायान्वेषणाद्यायाससाध्यत्वम् , इत्यावेदितम् ।

T.A.V.,III,p.305.

Attainment of the perfection consciousness is the final outcome. This perfection gets expression when the totality of the absolutic aspects shines simultaneously. Perfection, by definition, consists in its appearing as the cosmic manifold.[1] The Kāla-Saṁkarṣiṇi-- the dynamic reality, the subjective par excellence, the totality of the absolutic creativity, the pure awareness- all in one, in its twelvefold emergence assumes fourfold form in relation to each of the subject, object and means of knowledge. These fourfold forms account for the emanative, sustenant, dissolutive and name-defying phases of cosmic manifestation.[2] All these twelve stages are individually known as Kālikās, the principles of dynamicity (Kalana), and account for the successive or simultaneous Absolutic emergence due to Its integral autonomy.[3] In mystic language they constitute the cycle of powers or potencies (Śakti-cakra). One, who is able to appreciate their true nature as cosmic potentialities of

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1. तद्द्वादशमहाशक्तिरश्मिचक्रेश्वरं विभुम् ।
   मेयं पूरयते तेन स क्रमैक्यं प्रपद्यते ॥
   तदेव संजिहीर्षंत संहृत्यपूर्णतां नयेद् ।
   T.V.D.,2.9,11,12.

2. T.A.4.122-179; also see T.S.,pp.28-29.

3. इति एता द्वादश भगवत्यः संविदः प्रमातॄन् स्वं वापि उद्दिश्य युगपत् क्रमेण .... भासमानाः चक्रेश्वरस्य स्वातन्त्र्यं पुष्णन्त्यः श्रीकालीशब्दवाच्याः ।
   T.S.,p.30;cp.Sp.N.,p.6.

the Divine, is all set for spontaneous freedom.[1] These Godly aspects have been called Anucakra-Devīs (lit., the deities of the subsidiary cycle) too, because Saṁviccakra is reckoned to be the intermediate cycle. In such a case, the spiritually surcharged body is the chief cycle and the sense-divinities are subordinated to it. It simply means that they, during their perceptual activity, apprehend the true nature of the sensa and sensibilia as unfoldment of one's own being and thereby account for its enjoyment.[2] This is the role that the unfoldment or expansion of the cycle of powers (Śakticakra-Vikāsa) plays in bringing about self-recognition. In esoteric terms, this state has been styled as the Lord of the cycle (Cakreśvara). This is typically a Krama concept and has been endorsed by the Spanda system alike.[3]

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1. निःशेषशक्तिचक्रक्रमाक्रमाक्रमिणी अतिक्रान्तक्रमाक्रमातिरिक्तारिक्ततद्-
मयात्मतयापि .... स्वातन्त्र्यशक्तिः काप्यस्ति । यया स्वभित्तौ मह्यु-
ल्लासाद् प्रभृति परप्रमातृविश्रान्त्यन्तं श्रीमत्सृष्ट्यादिशक्तिचक्रस्फारणात्मा
क्रीडेयमादर्शिता । तस्यैतदाभासितस्य शक्तिचक्रस्य रहस्याम्नातनीत्या
यत्सन्धानं यथोचितक्रमविमर्शनं तस्मिन् सति .... परसंविदग्निसाद्भावो
भवतीत्यर्थः ।
S.S.Vi., p.21

According to Kṣemarāja, it is typically a Krama or Śāktopāya phenomenon. Vide, Ibid, p.22.

2. निजनिजभोगाभोगप्रविकाससमयस्वरूपपरिमर्शे ।
क्रमशोऽनुचक्रदेव्यः संविच्चक्रं हि मध्यमं यान्ति ॥
Quoted from the Yāmala, T.S., p.202.

3. Sp.K., 51; S.S.1.21.

12. MULTIPLICITY OF APPROACHES : A SPECIAL FEATURE

The Krama position vis-á-vis the purification of the determinate ideality or thought construction may be reiterated. The Krama system holds that there is a multiplicity and variety of purificatory processes. It is the reason why Abhinava proposes to undertake, at the very outset of the fourth Āhnika, a study of a host of the Śākta approaches.[1] As a matter of fact, behind their variety there lies a series of impelling factors such as Bhāvanā etc., owing to the quantum of divine grace and the qualification of the recipient.[2] The multiplexity of approaches to self-revelation is the most general feature of the Krama system. It would, therefore, be in the fitness of things to enquire into the nature of the few prominent among them.

12-A. THE DISCOVERY OF ONE'S POTENCIES AS A MEANS TO SELF-DISCOVERY

That the discovery of one's hidden potential capacities leads to the recognition of one's true nature --, is the general Krama maxim that prompts Kṣemarāja etc., to propound the view that the steadfast pursuit of the Absolutic authorship of the five acts, e.g., Sṛṣṭi, etc., as belonging to onself helps one recognize one's inmost being.[1] One's success in constantly realizing this foremost aspect of his real personality is a guarantee that ensures liberation during life-time. That is to say, it unlocks the door for the unfoldment of awareness, the nucleus of all.[2] These five acts, in the Krama parlance, pass under the name of the Ābhāsana (Manifesting), Rakti (relishing), Vimarśana (reflective experience), Bījāvasthāpana (setting of the seed) and Vilāpana (dissolution)[3] or the Sṛṣṭi (emanation), Sthiti (sustenance), Laya (withdrawal), Anākhyā (unnamable) and Bhāsā (revelation)[4]. Utpala Vaiṣṇava, who supports the four-function theory in lieu of the five-function one, throws a suggestion that the functions called Udyoga, Avabhāsa, Carvaṇa and Vilāpana roughly correspond to the

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[1] अथं शाक्तमुपायमण्डलं कथयामः परमात्मसंविदे । T.A.4.1.

[2] Cf. T.A. 4.53-54.

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[1] Cf.P.Hr., pp.63, 82; M.M.P., p.14

[2] प्रागुपदिष्टपंचविधकृत्यकारित्वाद्यनुसरणेन सर्वमध्यभूतायाः
संविदो विकासो जायते ।
P.Hr.,p.82.

[3] आभासन-रक्ति-विमर्शन-बीजावस्थापन-विलापन-
तत्त्वानि ।
Ibid, 11.

[4] सृष्टिस्थितिलयानाख्याभासाशक्तिप्रसारणात् ।
प्रपंचविषयं चैतत्पंचकृत्यं प्रपंचितम् ॥
तया प्रसारितस्यास्य शक्तिचक्रस्य यत्पुनः ।
सन्धानमान्तराम्नायाम्नातक्रमविमर्शनम् ॥
S.S.V(V),1.40-41.

the concepts of the Prātibha-Śrāvaṇa (intuitive audition), Prātibha-Vedana (intuitive sensation), Prātibha Darśana (intuitive perception) and Prātibha Āsvāda(intuitive relish) respectively in the Yoga system. Similarly the Bindu, Nāda, Rūpa and Rasa happen to be the Sapnda counterparts of the same.[1] It is in consequence thereof that the aspirant is urged to realize the senses as the centres of inner powers and as instrumental in bringing the objective world back within the fold of self-consciousness. If one cultivates such a perspective, instinctive freedom unleashes itself spontaneously.[2]

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[1] तथा च पतंजलिः, - ततः प्रातिभश्रवणवेदनादर्शास्वादवार्ता जायन्ते अनेन युक्त्या सृष्ट्यादिक्रमो ध्वनितः । यतः प्रागुन्मेषात् सृष्टिरुक्ता । सा च कथम् ? अतोऽस्मादादौ बिन्दुरिच्छादृग्शक्तिप्रसररूपः । ततो नादः शब्दात्मको वागाख्यः क्रियाशक्तिरूपः । ततो रूपं पदार्थदर्शनविचारस्वरूपम् । ततस्तत्रैव रसोऽभिलाषा उपभोगरूपश्चेति । एष एव अतिरहस्य-क्रमार्थविदाम् उद्योगावभासचर्वणा विलापनरूपः क्रमचतुष्को क्रमोऽत्रैव युक्त्यैवोक्तः ।

Sp.P., p.48.

[२] चक्षुरादिकरणेश्वरीणां ... सम्यक् वृत्तिरूपतापरिहारेण शक्तिरूपतया परिज्ञानात् ...स्फुरत्परप्रमात्रात्मज्ञानं अवश्यं प्राप्यत इत्यर्थः ।

T.A.V.,III,p.64. Also see S.T.8.5., 13.8, 17.36,44.

12-B. THE EXPANSION AND CONTRACTION OF THE ABSOLUTIC AGENCY

The techniques called the unfolding of the absolutic agency and the enfolding thereof (Śakti-Saṁkoca and Śakti-Vikāsa)[1], too, have been credited with occasioning the blooming of the Middle (Madhya) that forms the centre of all. According to Kṣemarāja, the Pratyabhijñā-Kārikā, the magnum opus of the Recognition school, does not dwell upon the expansion and contraction of the absolutic agency as the instruments of self-realization. He, nevertheless, assigns to himself to dilate upon them on account of their belonging to the scriptural tradition.[2] This twin instrumentality is not exclusive to Śāktopāya but is shared by all the three principal Upāyas. But this develops an adjectival character with each of them and, hence maintains its individuality in respect of the specific Upāyas. The enfolding of Śakti consists in turning in towards the self, by the process of involution or retrogression, of that consciousness which is expanding externally through the outlet of the senses.[3]

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1. मध्यविकासकारणं शक्तिसंकोच-शक्तिविकासोपायमाह । V.Bh.V,p.57

2. शक्तिसंकोचादयस्तु यथपि प्रत्यभिज्ञायां न प्रतिपादिताः, तथापि आम्नायिकत्वाद् अस्माभिः प्रसंगाद् प्रदर्श्यन्ते, बहुषु हि प्रदर्शितेषु कश्चिद् केनचिद् प्रवेदयति । P.Hṛ.,p.84

3. शक्तेः संकोचः इन्द्रियद्वारेण प्रसरंत्या एव आकुंचनक्रमेण उन्मुखीकरणम् । P.Hṛ.,p.85, cp.

परांचि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षद् आवृत्तचक्षुरमृतत्वमिच्छन् ॥ Kaṭha-Upniṣad,4.1.

Similarly, the expansion of Śakti consists in outward growth and stretch of the internally hidden Śakti through the simultaneous opening of all the sense-organs in the course of evolution.[1] This upāya also goes by an other name as well, i.e., Nimīlana-Unmīlana-Samādhi.[3] When one has reached its climax, he himself becomes the Absolute. On a close analysis we find the same upāya coming out in the Āṇava as Śakta-Kṣobha (disturbance pertaining to Śakti) which consists in enjoying of the external power (Bāhya Śakti-Saṁbhoga); in the Śākta as Kulāveśa (Submergence in Śakti) which is of the nature of self-immersion because of its identification with Śakti, known also as Akula, in the face of utter absence of external power; and in the Śāmbhava, as Kṣobha-pralaya which means that the disturbance regarding Śakti has run off resulting in complete subsidence of determinacy. Besides Kulāveśa, Vyāpti (pervasion) and Sarvātma-Saṁkoca-- these two also are subsumed under Śāktopāya on the basis of a suggestion

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1. शक्तेर्विकासः अन्तर्निगूढाया अक्रममेव सकलकरणचक्रविस्फारणेन ।
P.Hr.,p.86.

2. Sp.N.,p.25; V.Bh.V.,p.24. It has been compared with the concept of Bhairavi Mudrā also. Vide V.Bh.V., p.26;T.A. 5.80; P.Hr., p.86. Some times Unmilana Samādhi is identified with Śākta and Nimīlana with Śāmbhava. Vide,
निमीलनसमाधिः परमशिवावस्था शाम्भवोपायः । उन्मीलनसमाधिः, मन्मयमेवेदं सर्वमित्युक्तयुक्तिसम्यक्परिशीलनशक्तिदशारूढिः शाक्तोपाय इति ।
Śaivāṣṭaka-Kośa (MS), Word No.65.

3. शाक्ते क्षोभे कुलावेशे सर्वनाड्यग्रगोचरे ।
व्याप्तौ सर्वात्मसंकोचे हृदयं प्रविशेत् सुधी ॥
T.A.5.71. Also see T.A.V.,III,pp.333,377-81; V.Bh.26, 69-71; V.Bh.V.,pp.24,60; Sp.N.,pp.23,25;M.M.P.pp.152-53, M.V.V. 1.896.

in the Vijñāna-Bhairava[1]. The former consists in identifying with all as expression[2] of the self, while the latter in withdrawing from everything[3]. In the former the form of experience is 'All this is mine' and in the latter it is "Nothing (external) is fundamentally real". By an extended application of the same evidence[4] it may be inferred that Śākta-Kṣobha finally belongs to Āṇava and Sarva-Nāḍyagra-gocaratva to Śāmbhava.[5]

12-C. THE PRACTICE OF THE BLOOMING CONDITION

It might be tentatively suggested that Kṣemarāja regards the practice of blooming condition (उन्मेषदशानिषेवणम्)

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[1] V.Bh. 109-10 and 99,102; also see, V.Bh. V., pp. 18-19, where Vyāpti is included under Śāktopāya.

[2] व्याप्तौ इति सार्वात्म्यप्रतिपत्त्या सर्वाद्योपकारिणि विकाससमाधावित्यर्थः ।

T.A.V, III, p.379.

[3] सर्वात्मसंकोच इति सर्वेणात्मना बाह्यस्य संकोचे नैतद्वस्तु सद् किंचिद् इति भावनायामित्यर्थः ।

Ibid.

[4] V.Bh. 69, 51.

[5] For explanation see T.A.V., III, pp. 278-79.

as part of the general scheme of Śāktopāya.[1] The very withdrawal of disappearance of a particular thought which has already taken roots in a yogin, completely given to excessive concentration in that thought, is what we we mean by the phrase 'unfolding' (Unmeṣa). The extreme excellence in self-reflection gives rise to a subjective manifestation which is transcendental and instinctive in the case of one who is irrevokably fixed in a thought. Such subjective consciousness, which revels in I-experience and is called Unmeṣa, brings about the ultimate phase of self-recognition. A constant perservance after such a state is congenial to tear off the veil between the aspirant and his real being.[1] In the same way, Nimeṣa (enfolding) involving complete subsidence of determinacy is, in final analysis, not different from Unmeṣa.[2]

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[1] Cf. P.Hr.,p.89. Whether it comes under the purview of Śākta or Śāmbhava, the decision involves great controversy. While explaining the Kārikā, e.g.

एकचिन्ताप्रसक्तस्य यतः स्यादपरोदयः ।
उन्मेषः सतु विज्ञेयः स्वयं तमुपलक्षयेद ।।

(Sp.K.41) Kṣemarāja interprets it in accordance with Śāktopāya (vide Sp.N.p.62). By the explicit mention of the word 'others' (अन्ये) for Rāmakaṇṭha, whose views he quotes (ibid. The citation is from Sp.K.V.,p.117; cp. Sp.K.V.,by Kallaṭa, p.33), and suggests his rejection of the same. But, it alone should not suffice for holding that Kṣemarāja follows Śāktopāya in his interpretation. Fortunately, he drops a clue and through it we may perhaps guess his preference. In his commentary on the above verse he quotes V.Bh.62 with approval and formulates his interpretation in accordance with it. This verse (V.Bh.62) he quotes again in his Netra-Tantra-Vivṛti and without reservation points out that it in no way bears upon Śāmbhava (N.T.V.,p.201). The positive evidence comes from Śivopādhyāya who, while commenting upon V.Bh. 68, uses the word 'again'(Punaḥ) in his prefatory remark

पुनः शाक्तीं भूमिकामाह (V.Bh.V.,p.52). Since the interpretation of Sp.K.41 is attempted on the lines of V.Bh.62 which, according to Kṣema, has no relation with Śāmbhava and according to Śivopādhyāya, bears the palm of Śākta, it inevitably follows that Kṣemarāja interprets the verse in the light of Śākta-Upāya. Now coming back to the problem raised, Kṣemarāja, in course of presenting

the उन्मेषदशानिषेवणा as one of the Upāyas, bases his contention on Sp.K.41 which he quotes (vide P.Hr.,p.89) in order to substantiate his view. Hence, the above conclusion. It is, however, strange to find some modern authors give a Śāmbhava interpretation, perhaps inadvertantly, to a verse which they themselves acknowledge as related to Śāktopaya (P.Hr.,Fn.161,p.136). This may further be observed that since Kṣema quotes Rāmakaṇṭha's, he seems to accept that the latter's too may be a possible interpretation, even though it may not be equally honourable and admissible.

Thus the same dynamism of the Godhead while emerging as Unmeṣa is identified with Śākta upāya, and as Nimeṣa with Śāmbhava.

12-D. MEDITATIVE ACCENT ON COGNITION

Similarly the entire cognition with a meditative accent (Bhāvanāmaya) runs side by side Śāktopāya. In consequence thereof, recourse to any other Bhāvanā on the self, full of bliss, would, equally pave the way for the enlarging of the spiritual nucleus (Madhya).[1] This too, would fall back upon Śāktopāya. Because the extremely subtle self-awareness always characterizes the Śākta level of our spiritual ascent.[2]

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[1] P.Hr., p.89; Sp.N., p.62.

[2] इत्यत्रापि दोभ्प्रलयात्मा निमेषः परपदोन्मेषरूप इति ।

Sp.N,p.5; cf.Sp.K.9 as well.

13. CONCEPTION OF THE ABSOLUTE : ORIGINALITY OF THE KRAMA APPROACH

Since the substructure of Śāktopāya is grounded upon pure determinacy, it has a further contribution of its own. As hinted in the very beginning, the excellence of the Krama system lies in its reconciling the two anomelies. As cognitive system it lays more stress on the transcendent side of the reality, whereas as emotive approach it leans towards the immanent. Both the emphases follow from the very definition of reality. Moreover, the shadow of determinacy throughout our spiritual career gives a stimulus to our aspiration for final unity giving rooms to the emotive symphony to play its notes. The recognition as part and parcel of 'My' personality-- 'all this is mine'-- accounts for a unique spiritual thrill and ecstacy which characterizes not only the meditative spell but also a

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1.- एवमन्यदपि आनन्दपूर्णस्वात्मभावनादिकम् अनुमन्तव्यम् । इत्येवमादयः अत्र मध्यविकासे उपायाः ।

P.Hr.,p.90.

2. इति दृष्ट्या पराभट्टारिकात्मतुर्यानन्दाप्लावनाद् भरिता स्थितिः ।

V.Bh.V.,p.18.

a break from it.[1] Thus it also provides with a satisfactory account of the Śaiva concept of Bhakti (devotion).

14. CONCLUSION : AESTHETIC MARGINS OF THE KRAMA THEORY

It is in the sequel of it that Maheśvarānanda throws a suggestion that the entire Kashmir Śaiva aesthetics, which is the very basis of the Rasa and Dhvani Schools, can also be explained in terms of Śāktopāya.[2] This is evident further from the fact that the crux of aesthetic enjoyment, according to Abhinava, coincides with the Śakti stage. We, however, leave it here for future scholars to fathom and determine the extent and content of its aesthetic possibilities.

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[1] यथास्थितपदार्थदर्शनं युष्मदर्चनमहोत्सवश्च यः ।
युग्ममेतदितरेतराश्रयं भक्तिशालिषु सदा विजृम्भते ।
Quoted,S.Ch.V.,p.47;cf.S.T.13.7.15,19

[2] इति श्रीमत्स्तोत्रावलीस्थितया स्वसंस्कारशेषतामात्रानुप्राणनाद् भेदप्रथाविलासान् उपदिष्टमत्यन्तसामीप्यरूपस्वात्मतादात्म्यापादनयुक्त्या पुनरुत्पत्तिशून्यतौचित्येन चर्वयितुं प्रगल्भन्ते ... । यतोऽमी रसिकाः रसो वै सः इत्यादि श्रुत्युपपादितं रसं स्वकीयतया अनुभवन्ति । अयमेव हि मुख्यया वृत्त्या रस इत्युच्यते । यदुपचारेण ... अन्यथा रसशब्दप्रयोगस्य नैरर्थक्यप्रसंगाव ।

M.M.P,pp.150-51.

CHAPTER TWO

KĀLĪ OR KĀLA-SAṀKARṢIṆĪ : THE METAPHYSICAL ABSOLUTE

(A study of the ultimate unitary principle with particular reference to its etymological relationship with the root idea of dynamism - Kalana, and its precedents in the history of Indian thought.)

(481-526)

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1. PRELIMINARY

It is generally recognised that the Krama system being an off-shoot of the Trika monism is very near to Pratyabhijñā so far as their fundamental standpoint in philosophy is concerned. The Krama system posits Kālī, Kāla-saḿkarsiṇī in place of Maheśvara or Parama Śiva as the ultimate principle and the highest category of experience. But the texts dealing with the concept of Kālī are so shrouded in mystic symbolism and esoteric phraseology that it becomes an assiduous task to distil the metaphysics of Kālī from them. The following pages are however intended to make an attempt in this behalf.

2. KĀLA : THE ROOT IDEA BEHIND THE CONCEPT OF KĀLĪ

The Krama metaphysics of Kālī calls for a direct reference to the notion of time (Kāla) which is synonymous with that of succession (Krama). The synonymity of sequence and time (Krama and Kāla) in the system expresses the basic identity of the root idea. It is interesting to note that the Sanskrit word Kāla-Krama is dissolved here not as 'succession of time'(कालस्य क्रमः) but as 'succession known as time' (कालाख्यःक्रमः). The word kāla has been derived and explained in terms of that which can determine a category of experience.[1] Thus Kāla as Krama furnishes the logical background for the metaphysical undertones of the concept of Kālī. Kāla and Kālī, though two different but cognate words, have a common origin and lash out a latent correlation between the twin concepts.[1]

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[1] येन कलति, दिापति, परिच्छिनत्ति स कालः । I.P.V.V., III, p.5.

3. IMPACT OF BHARTṚHARI ON THE CONCEPT OF KĀLA ŚAKTI AND KĀLĪ

The Krama notion of Kālī has been deeply influenced by the concept of Time-force (Kālaśakti) in Bhartṛhari's system. This reference to Kāla-Śakti is particularly relevant in view of Kālī's reckoning as Mahā-Kāla-Śakti[2] in the Krama system. The reference to two types of Kāla Śakti are envisaged here, e.g., Krama Kāla Śakti and, the Akrama Kāla Śakti which operates at a metemperical plane. Both partake of the nature of Kāla.[3] Agnihotra Shastri, the celebrated author of a brilliant commentary on the *Cidgaganacandrikā*, an important text of the system, has deduced the equation of Kāla-Śakti and Kāla-Saṁkarṣiṇī.[1] It may, of course, be pointed out that the concept of Kālī is more extensive than that of Kāla-Śakti which is but an aspect of the former. It appears that by conceiving Kālī as the ultimate reality the glory of the grammarian's Kāla-Śakti, which was relegated to a subordinate position in the Trika, has been restored. This point has not escaped the notice of the Krama authors who have identified Kāla-Śakti with Gocarī[2], a later state of emergence of Kālī. Even in the Kula branch of Kashmir Śaiva monism the same view has been echoed. There, too, the absolute is essentially supra-temporal though it manifests time-force (Kālaśakti).[3]

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[1] The further enlargement of the meaning of the term gives rise to the idea of Sāmarasya or Kālikālamithuna.

[2] सृष्टिसंहारादिकालसंकर्षिणीपर्यन्ता महाकालशक्तिः ।

C.G.C., I, p.47.

[3] वस्तुतस्तु प्रत्यक्पराग्वागर्थज्ञानक्रियासंसारयोः द्वयोरपि विद्याविद्यावृत्त्य-
पंचकप्रधानयोरनुलोमप्रतिलोमक्रमाक्रमकालशक्त्योः कालसंकर्षिणी-
रूपत्वेन ..... ।

Ibid., p.48.

According to the Trika system the duality, the indespensable character of the objective world, is imaginary and conceptual. The discursive and sequential character of the world of the empirical activity is due to the influence of Kāla Śakti which is an integral aspect of Reality Absolute

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1. स्वस्वलोकलोकपालसृष्टिस्थितिलयादिकृत्यपञ्चकनिर्वाहाय तत्तत्कार्षिकायुःपरिमापककालशक्त्यास्तव कालसंकर्षिण्याः सर्वलौकिकजननीत्वम् ...... अन्वर्थमिति भावः ।   C.G.C.,I,p.133.

२. Ibid,pp.49-51.

3. अतस्वोक्तं भूताद्यपेक्षाया वर्तमानकालस्य तदभावे वस्तुतो प्रसक्तेः अकालकलितत्वमेव वस्तुतत्त्वम् इति हि उक्तमसकृत् , स स्व तु कालशक्तिमवभासयति चित्राम् ।   XXXX P.T.V.,p.246.

and is capatious enough for bringing out the multifarious phenomena, while the transcendental activity of the absolute remains unaffected by the notion of sequence.

3-A. BHARTṚHARI'S CONCEPT OF THE KĀLA ŚAKTI

Abhinavagupta has admitted the debt of Bhartṛhari and largely drawn on him for his concepts of Kāla-Śakti, and Krama, etc.[1] For Bhartṛhari the particular order seen in the transformation of the highest universal into the discrete bits of being as particular universals and individuals characterised thereby is due to the influence of Kāla-Śakti, the most fundamental of the Lord's powers. It is also called Krama-Śakti driving home the fact that it is the sole source of succession. Thus the sequenceless projects itself as sequential, successive. A continuum breaks into discursive and discrete units through an interplay of its own power. Since time appears in fragments our cognition is automatically rendered as fragmentary.[2] The duality of functions styled as control (Pratibandha) and command (Anujñā) is intrinsic to Kāla-Śakti and ensures the continuity of causal forces in projecting and withholding the empirical phenomena of succession.[1] The idea behind the two operational phases is made more explicit by regarding them as the two aspects of the time-force known as Krama and Jarā. Kāla Śakti in its aspect of Krama, embodying its function called Anujñā, stimulates causal forces so as to produce different effects and determine the span of their life and activity.[2] Similarly, **Kāla Śakti** as Jarā (old age) accounts for the decay and decreptitude of the beings. Owing to its ~~de~~ function called Pratibandha it causes the end of an effect's existence and thus renders the aspect of Krama wholly invalid and ineffective.[3] Thus the concept of Kāla-Śakti is an illustration of the essential dynamism of the Reality.

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[1] Abhinavagupta's frequent allusions to Vāk.2.22; 3.9.4, and so on provide sufficient evidence of the deep impact Bhartṛhari's Kāla-Śakti, as a source of Krama, has spelt on him. cf.I.P.V.V.II,pp.9-10; III,p.9.

[2] आत्मभूतः क्रमोऽप्यस्या यत्रेदं कालदर्शनम् ।
पौर्वापर्यादिरूपेण प्रविभक्तमिव स्थितम् ।।

Vāk.3.1.37. Also cp.2.22.

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1. प्रतिबंधाभ्यनुज्ञाभ्यां वृत्तिर्या तस्य शाश्वती ।
   तया विभज्यमानोऽसौ भजते क्रमरूपताम् ।।   Vāk.3.9.30

2. सर्वत्र क्रमाख्या कालशक्तिस्सर्वव्यापारेऽपि अभ्यनुज्ञेयम् ..... । तदेवं क्रमभावि अनेककार्यकर्तृत्वं.... स्थितिपर्यन्ताभ्यनुज्ञोपपत्तिः । Helārāja's Commentary on Vāk., pp.349-50, quoted, P.W.M., p.32

3. जराख्या कालशक्तिर्या शक्त्यन्तरविरोधिनी ।
   सा शक्तिः प्रतिबध्नाति जायन्ते च विरोधिनः ।।

   Vāk. 3.9.29

3-B. THE KĀLA ŚAKTI IN THE TRIKA

But the Kāla Śakti in the Trika represents a narrower concept, though continuing to be an integral aspect of the reality. It carries the burden of bringing out the multifarious phenomena as cut off from one another,[1] thus giving rise to phenomena of succession that serves to condition an object.[2] Time or succession is the outcome of diversity in action and accounts for the ostensible plurality of phenomena. Since the phenomena as such are necessarily linked up with the temporal order, the action at the empirical level is bound to be serial and successive. On the other hand, the transcendental dynamism of the absolute is free from temporal or spatial succession because transcendence as such consists in going beyond the realm of sequence or its bye-products.[3] This time-force is essentially an aspect of the absolute freedom.

Kāla-Śakti in Trika and for that matter in Krama does not wield any supremacy, yet it is a central force

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1. कालशक्तेः आभासविच्छेदनप्रदर्शनसामर्थ्यरूपात् पारमेश्वरात् शक्तिविशेषात् । Bhās.(V),I,pp.10-11

2. इयमेव भगवतः कर्तुः कलनक्रिया । एतदेव च भावोपाधिभूतस्य क्रमात्मनः कालस्य आविष्क्रियमाणस्य आविष्करणसामर्थ्यम् । I.P.V.V.,III,p.10

3. Cf.Introduction to Bhās,II,pp.XXXIV-XXXV.

in projecting the phenomena of succession. Ontologically time-force belongs to the absolute. It is intrinsic to the reality. Kāla-śakti is Freedom per se in Bhartṛhari, while here it is an aspect of that absolute freedom. However, **Krama**'s Kālī appears to have more points of agreement with than those of departure from its original prototype. As an aspect of the omnipotence of the absolute it is responsible for the rise of succession or simultaneity in the manifested.[1] In other words it is the source of time, i.e., succession, that enters the very being of an object and thereby characterises and determines the same.[2] To be precise, time-force occasions the phenomena of time. The first (time-force) is the ontologically integral aspect of the reality, whereas the second (phenomenon of time) is a logical notion. The idea may be extended to its logical conclusions. The successive character of the empirical action (which in reality, is the empirical counterpart of the transcendental dynamism (Prābhavī Kriyā) stems from the Kāla-śakti.[3] In the second place Kāla Śakti acts on the possitive side, as a capacity to manifest the appearances (Ābhāsas) and non-appearances;

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1. भगवत: स्व शक्ति: क्रमम् अवभासयन्ती कालशक्ति: ।

   I.P.V.V.,III,p.4. Also cf.P.T.V.,p.246;S.Dṛ.p.134, fn.4; & C.A.,I,p.122.

2. I?P.V.V.,III,p.10.

3. सक्रमत्वं च लौकिक्या: कियाया: कालशक्तित: ।

   घटते न तु शाश्वत्या: प्राभव्या: स्यात्क्रमोरिव ।।

   I.P.K.2.1.2.

and at the same time, on the negative side, brings forth their mutual distinction.[1] These are, in effect, two sides of the same process. This lends a unique character to an object (appearance) and thereby distinguishes it from the rest. Hence the adjectival capacity turns to be the differential one. It necessarily leads one, in the third place, to the epistemic bearings of the problem. The essential nature of the object is nothing but a mere limited manifestation. This extremely limited appearance (e.g., Jar or Pitcher) being associated with the other appearances (viz., earth, colour, shape, etc. that constitute a Jar) in an objective gestalt or complex is easily descernible like the co-extending rays of numerous lamps. But even when there is no object that may warrant an appearance's connection with other limited manifestations, the appearance or manifestation in question is still limited owing to its association with the manifestation of time. This is because the time-force is the only differentiator.[2] To be more

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1. भगवत स्व आभासानाभासप्रथनसमर्थता या, सैव कालशक्तिः । ततोऽत्र भावोपाधिभूतः क्रमः कालः । I.P.V.V.,III,p.10.Cf.Bhās (V),II, pp.10-11.

२. आभासमात्रं हि भावस्य स्वरूपम्, प्रत्याभासं प्रमाणस्य व्यापारात् ।
तदेव आभासान्तरव्यामिश्रणया दीपसहस्रप्रभासंपृक्तवत् स्फुटीभवति ।
आभासान्तरव्यामिश्रणाभावेऽपि तु कालाभाससंभेदेनैव स्वालक्षण्यं तस्य
आभासस्य करोति कालशक्तेरेव भेदकत्वात् ।

Bhās.(V), I,p.159.

explicit; if a thing be a limited manifestation alone, a thing-in-itself (Sva-lakṣaṇa) can never be an object of knowing. For, then every object, being basically a limited manifestation as such, would cease to have a distinct character of its own. However, this contingency would not arise since time serving as a differentium constitutes the thingness-in-itself (Svālakṣaṇya). Time as an exclusive determinant of a simple limited manifestation renders its (object's) cognition feasible.[1] Thus the time-evoking (projecting) force is reckoned as a source of objective variety, because the latter involves successive emergence of the manifestations or appearances owing to their distinct and respective recognition.[2]

Metaphysically, there is no trace of succession in the pure Awareness (Śuddha Saṁvit). It is only at the empirical level that the manifestation of time-sequence forms part of the activity of the omnipotence of the absolute and, as such, is known to be the Kāla-Śakti. The ultimate agency in course of linear evolution passing through the successive phase, i.e., absence of co-emanation of appearance (प्रथायामसहभावो नाम क्रमः), steps down in the form of action.

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1. Bhās.(V)., I,p.159.
2. विचित्राभासकारित्वेन लक्षिता या कालोत्थापिका शक्तिराभासानां प्रत्यभिज्ञावैचित्र्येण क्रमोत्थापनसामर्थ्यम् ।

I.P.V.V.,II,p.37.

At empirical level, action though prominently manifest is ever embeded with its preceding phase, i.e., Kāla-Śakti, which, of course, is comparatively less prominent. Hence, it serves as an attributive element owing to its secondary status. Thus succession, which is an off-shoot of Kāla-Śakti, spells multiplicity into action fixing it fast to the various aspects of time such as past, future, etc; and occasioning the definition of action in terms of manifestation (Avabhāsanā)[1]. We may note that the Krama concept of succession as an attribute (Viśeṣaṇa) and that of Kāla-Śakti as a differentiator (Bhedaka) shows the seeds of the influence wielded by the Mimāṁsā which, too, defines succession (Krama) as an attribute of action (Padārthaviśeṣaṇa).[2]

While defining action as manifestation, appearance or creation, Abhinava anticipates a query. How can manifestation be equated with the omnipotence or absolute agency which is the source of that manifestation ? The objection falls short of consistency, because the manifestation is identical with the omnipotence sporting the sine qua non of objectivity. The omnipotence is termed Action on pragmatic considerations, because in common parlance the same cannot be talked of without reference to succession which is absolutely necessary. This yields clue to why successive manifestation is called action. It is quite consistent with the metaphysics of Kashmir Śaiva thesis in view of the fact that Kriyā (action) is defined in terms of Bhāsana (manifestation) or the Viśvāvabhāsana (universal manifestation),[1] whereas Kāla Śakti in terms of Vaicitrya-bhāsana (manifestation of the distinction and variety).[2] The basic implication of the phrase Vaicitrya-bhāsana or Bhāva-vaicitrya-prathana comprises the appearance and disappearance of objects, recourse to which invents an element of difference characterising the various objects when appraised from relational perspective. When, therefore, vernal season approaches, winter is no more there. This mutual exclusion cordoning off one from the other is responsible for the rise of succession. In finale, therefore, the

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[1] स च क्रियात्मा प्राधान्येन प्रतिभासमानः कालशक्तिरूपेण प्राच्येन वपुषा अनुविद्ध एव .... अप्रधानतया तस्य प्रथनमिति विशेषणात्मना उपसर्जनत्वात् । तेन कालाख्यया शक्तया समुत्थापितः प्रथायाम् असहभावो नाम क्रमः तेन विचित्रीकृता भूतादिकालानुविद्धा अवभासनालक्षणा क्रिया ।

I.P.V.V.,II,pp.8-9.

[2] क्रमः पदार्थविशेषणतया विधीयते ।

Jaminiya-Nyāya-Mālā-Vistara, 5.1.1, Varṇaka 2.

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[1] क्रिया च नाम विश्वपदार्थावभासनलक्षणा । Bhās.(V),II,p.217.

[2] भासनाच्च क्रिया शक्तिरिति शास्त्रेषु कथ्यते । [illegible]
यथा विचित्रतत्त्वादिकलना प्रविभज्यते ॥
वैचित्र्यभासनेनैवेयं कालशक्तिरुदाहृता ।
ततोऽवभासमानैतत्कालशक्त्यनुरोधतः ॥

M.V.V.1.90,100.

Vaicitrya-prathana is the basic character of Kāla Śakti, an aspect of the absolute.[1] Now it becomes quite easy to appreciate the Kashmir Śaiva stand that there is nothing that may account for the idea of succession in the realm of the ultimate unity, and hence there is complete absence of the phenomena of succession at that level. Nevertheless, in later empirical realms, that can be explained only with reference to common experience, the phenomena of succession have to be ascribed to Kāla-Śakti.[2]

The continual repetition of the same theme brings three important characteristics of the Kāla Śakti to the threshold.[3] First, it is grounded on the conative aspect or the volitional impulse of the Absolute. Secondly, it entails preclusive diversity into action, and finally it refuses to adhere to certain fixed dogmas in its performance in relation to the external entities. In order to emphasise its second character Kāla-Śakti is designated as Kriyā-vaicitrya-śakti.[4]

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1. यदा तु शरदाभासं हेमन्ताभासेन च सर्वथैव शून्यमाभासयति हेमन्ताभासं च
शरदाभासेन तथा कालात्मा क्रमः उत्तिष्ठति, इति सेयम् इत्थंभूता भाववैचित्र्यप्रथन-
शक्तिः भगवतः काल शक्ति इत्युच्यते । Bhās.(V),II,p.16.

2. तथाभासनमुज्झित्वा न हि कालोऽस्ति कश्चन ।
स्वातन्त्र्यात्तु तथाभासे कालशक्तिर्विजृम्भताम् ।।
न तु पर्यनुयुक्त्यै सा शिवे तन्महिमोदिता ।। T.A.13.206-7.

3. इच्छामात्रप्रतिष्ठेयं क्रियावैचित्र्यचर्चना ।
कालशक्तिस्ततो बाह्ये नैतस्या नियतं वपुः ।। T.A. 6.182-3.

4. T.A. 6.185.

3-C. KĀLA ŚAKTI AND KĀLĪ

It may, thus, be surmised that Bhartṛhari's Kāla-śakti has gathered subdued glamour as Kāla-Śakti in the Krama but the same is attended with, perhaps, even greater splendour as Kālī or Kāla-Saṁkarṣiṇī assimilating all the character of the original Kāla-Śakti and transcending it at the same time. Kālī in its essential character is not a plural concept, yet it furnishes a logical background; for, we must admit an idea of logical succession to account for the order of the world. Because, as has been already observed, in Krama the duality is conceptual and is occasioned by the ultimate dynamicity. The same metaphysical entity is styled as Kālī in Hindu pantheon which falls outside the course of present treatment.[1]

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[1] Abhinavagupta had historical genius. He attempted a great synthesis of all the tantric systems then prevalent, in his Tantrāloka. Kālī-ism was also, perhaps, a dominant feature of the then tantric cults. It appears, therefore, the Krama system was devised to have a synthetic Kālī-creed in the fold of monistic Śaivism and thus the Krama was an outcome of historical necessity in the tantric history. But, be it noted, that this Kālī-creed was a flora and fauna of the Lotus valley and this lends a sharp originality to Abhinava's treatment because outside Kashmir nowhere we come across Kālī being recognized as Kālasaṁkarṣiṇī with its monolithic grandeur. According to Trivikrama Tirtha, the editor of C.G.C., the prologue of Anuttarāmnāyaprakaraṇa of Cidambara Tantra gives the name, description and mantra alone of Kālasaṁkarṣiṇī. But this is not of much avail because he feels that most of the forms mentioned in C.G.C. are unknown in Bengal and southern India. An effort was made to verify the veracity of the statement by having a look into the contents of the said tantra. But a copy of the same could

(contd......

4. KĀLA AND KALANA AS FOCAL POINTS

The entire metaphysics of Kālī revolves round the twin concepts of Kāla and Kalana, the latter being more fundamental. The several attempts directed to explain the word Kālī will bear this out.

A brief digression. The word Kālī in singular number stands for the Ultimate in the system, whereas the same word in plural, viz., Kālikāḥ covers the variety of forms assumed by the Absolute for self-expression in specific realms. They are basically one with the ultimate agency and come into being as aspects of the ultimate to nurture a specific purpose and are withdrawn in the process of self-involution. Therefore their derivative history is the same.

4-A. THE SIGNIFICATIONS AND THE GENESES OF THE WORD 'KĀLĪ' AND THEIR METAPHYSICAL BEARINGS

The following lines are addressed to discuss significations of the word 'Kālī' bringing to light some characteristic aspects of the supreme principle.

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contd.....) not be procured from any source. Swami Trivikrama Tirtha is no more and the office of the Āgamānusandhāna Samiti, the sponsers of C.G.C's publication, could not be located at their printed address. It appears the reference is possibly to certain MS.

4-A(I). KĀLĪ FROM KALANA AS KṢEPA, JÑĀNA, SAṀKHYĀNA, GATI AND NĀDA

The author of the *Śaivāṣṭaka Kośa* identifies Kālī with Śakti, because 'It operates' (Kalayati). 'It operates' means that it reacts intellectually, throws out, creates, withdraws, counts and knows.[1] The same work calls it Parā Śakti elsewhere, and emanation and withdrawal of the world are traced to it.[2] Abhinavagupta following Bhūtirāja[3] traces the word to the root 'Kala'. Kālī owes its name to its activity called kalana. The root kala is employed in four senses, viz., pushing on, movement, counting and sound (Kṣepa, Gati, Saṁkhyāna and Śabda respectively). Gati again gives two additional meanings, e.g., acquisition (Prāpti) and apprehension (Jñāna).[4] Abhinavagupta elsewhere adds two more to the list, e.g., enjoying and merging back of one's empirical personality into the self (Bhogīkaraṇa and Svātmalayīkaraṇa respectively).[5] Each word here represents a technical concept. Kramaṇa and Kalana happen to be synonyms in this respect. The ultimate principle acquires the name of Kālī or Kāla-saṁkarṣiṇī for its inherent potency to effect all the five sorts of Kalana. Manifesting with magnitudes or definite dimensions (Iyattayā kalana) and knowing - are the two most popular aspects that allow an aspect of spiritual dynamism to be recognised as Kālī. They are intrinsically vivid aspects of the supreme dynamism. Although it manifests succession, it is not imperative for it to toe down to a specific order. It may, therefore, be posited that Kālī is but कलनकर्तृत्व.

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[1] कलयति परामृशति क्षिपति विसृजति संहरति गणयति जानीते चेति शक्तिरित्यर्थः ।
Śaivāṣṭaka Kośa(MS), folio.39.

[2] कालोग्रस्यते क्षिपति च सृजति जगदिति काली पराशक्तिरिति ।
Ibid., folio.123.

[3] क्षेपाज्ज्ञानाच्च काली कलनवशतया । T.S., p.30.

[4] यद्गतिर्ज्ञाने प्राप्तौ च वर्तते । T.A.V., III, p.204; also see II, P.235 and M.P.(T).9.39-47.

[5] T.S., p.30.

The external emanation of self is Kṣepa.[1] Whatever was hitherto latent in it as identical with it, is driven out as universe constituted by cognizing ~~with~~ subject, objects of cognition and means thereof. This involves interplay of time as there is gradation in manifestation.[2] In its Jñāna-aspect it realizes the unity of the world, thus manifested, with itself. The third aspect, Saṁkhyāna by name, refers to its determining capacity that provides a clear-cut connotation of every category of experience. Thus reckoning of the external world in definite forms finds expression in such propositions as 'this is a jar' and

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1. इमाः प्रागुक्तकलनास्तद्विजृम्भोच्यते ततः ।
   क्षेपो ज्ञानं च संख्यानं गतिर्नाद इति क्रमात् ॥
   स्वात्मनो भेदनं क्षेपो भेदितस्याविकल्पनम् ।
   ज्ञानं विकल्पः संख्यानमन्यतो व्यतिभेदनात् ॥
   गतिः स्वरूपारोहित्वं प्रतिबिम्बवदेव यत् ।
   नादः स्वात्मपरामर्शशेषता तद्विलोपनात् ॥ T.A.4. 173-175.
2. क्षेपो बहिर्मुखेच्छात्मयोषित्सम्भोगजन्मनि ।
   प्रवृत्तेस्तारतम्यादिवशात् कालमयः स्थितः ॥ M.P.(T),9.40

'this is not so'. Technically it may be called Apohana or Vikalpa, that is, exclusion of all things not coming under a particular category. Hence subject is excluded from object and so on.[1] Gati is another form of the supreme dynamism (Kalana). Gati (i.e. Prāpti) is the attainment of one's true nature after dispelling the clouds of distinction between all categories of experience. That is, the artificial bifurcation of subject, object etc., is abolished here. Abhinavagupta employing a metaphor suggests that, just as the difference between the original prototype and reflected figure is absent in case of the phenomena of reflection,- if the mirror breaks the reflected figure goes back to its original source, not that it attains something new -; in the same way, realisation of one's essential nature follows the sublation of logical distinction between the self and the manifested world. The realization that the reflection is metaphysically an imaginary construction leads to the grasp of their basic identity. This is called 'ascending one's own nature (Svarūpārohitva). In its fifth aspect, i.e., Nāda (sound), Kālī effects the

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1. It may be suggested that the twelve or sixteen stages of cosmic unfolding known as Kālis are due to this aspect. Similarly Kalana as Saṁkhyāna refers to the various stages (Bhūmikā-bheda) giving rise to such a phenomenon as pentadic tendency etc.

retention of self-consciousness of self-brooding (Svātma-parāmarśa-śeṣatā) alone,[1] since all the above stages are attached to one which is in the thick of distinction and plurality. The attainment of self-consciousness takes place with the disappearance of the differentiating categories of determinate-indeterminate knowledge on apprehending them as one with the five functions of the absolute.[2] This furnishes adequate material to induce one to draw his own conclusion. In the first place, all these types of Kalana synchronize to a great extent with the five function of the ultimate reality, namely emanation, sustenance, withdrawal, disappearance and graçe.[3] In the second place, kalan as Nadana (the fifth phase) appears to have an implicity reference to the Krama concept of Parā Vāk. Kālī's foremost

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1. T.A.V.,III,p.175.
2. Krama Naya Pradīpikā, p.4.
3. Cf. M.P.(T). 9.38-49. This aspect, in fact, has been specially taken note of in the system and consequently the five functions of the Absolute in the other Śaiva systems of Kashmir have been attributed to Kāla-Saṁkarṣiṇī. Vide- रुद्रशक्तिरपि कालकर्षिणीत्वात्पंचविधवृत्तिसूचनी ।

C.G.C.3.21;

cp., यस्य नित्योदिता सैकाभाषा कालदायकारी ।
सृष्टिस्थित्युपसंहाररूपा तदभरणे रता ॥

Quoted,T.A.V.,I,p.9.

aspect is called Parāvāk, not because it is an object of speech but because it can express the undifferentiated, indeterminate matrix in its totality. The suggestion is that Nāda is nothing except self-consciousness.

In a sense the concepts of Gati as Jñāna, Gati as Prāpti and that of Nāda may appear to be mutually overlapping. There is, therefore, every likelihood that the respective implications may be confused. The first two aspects of Jñāna and Prāpti can be distinguished with reference to their divergent references to the element of mentally constructed determinacy (Vikalpa). Owing to Apohana, the principle of exclusion in other words, reality is expressed through the multiplicity of modes and categories of experience; nevertheless, it is taken to be one with itself by the self or the experiencing agency. This aspect is known as Jñāna. The resulting form of knowledge in which the whole of objectivity is predicated takes the form 'All this is verily me' (सर्वमिदमहमेव). An exactly similar case is found in the system of Advaita Vedānta, where too the objective identity with the subject is said to figure as 'All this is Brahman' (सर्वं खल्विदं ब्रह्म). It is now obvious that inspite of the fact that the two terms are bound by the relation of identity, the two experiences, i.e., "Sarvamidam" and "Ahaṁ" have separate existence. This, thus, cannot be indeterminate knowledge because the duality of the knower and the known as well as the objective plurality denoted by by the term 'All' (Sarvam) do really figure in the knowledge. It is why Abhinavagupta describes this knowledge as 'determinate knowledge though pure in nature'.[1] On the other hand, the aspect of Gati or Prāpti is that state of identity where the separate existence of the subject and object is as true as a fiction. The object loses its individual personality and appears in its most general form denoted by the term 'this' (Idam). The root metaphor again is of reflection and the reflecting medium , e.g., mirror. The reflection owes its very being to the mirror. As the reflection, even though one with the reflector, appears as distinct from it, similarly the object, though one with consciousness, appears as external to it. Thus the variety (Sarvam) is denied to objectivity (Idam) in the first instance, and in the second, it remains bereft of individual personality except that of the experiencing entity. A comparative look on the Advaita Vedānta would again furnish a similar illustration by negating the **सर्वता** and sublimating the **इदन्ता** in **सर्वं खल्विदं ब्रह्म** . The remaining Idam Brahma transpires to be Aham Brahma, since the Ātman and Brahman, or object and subject, are one and the same. Nāda is the indeterminate aspect of the ultimate dynamicity which transcends the world of logical constructions, objectivity and cognitions thereof. Thus what remains finally is the self-consciousness alone expressing itself as 'I'.[1]

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[1] तदेवं तु समस्तार्थनिर्भरात्मैकगोचरम् ।
शुद्धविद्यात्मकं सर्वमेवेदमहमित्यलम् ।।
इदं विकल्पनं शुद्धविद्यारूपं स्फुटात्मकम् ।
प्रतिहन्तीह मायीयं विकल्पं भेदभावकम् ।।

T.A.4.112-113.

There is a direct suggestion in the Mahānaya-Prakāśa[2] that the word Kālī stands for a set of four goddesses. There are three such sets. The first set underlines the inner working of the phenomenon of creation, the second that of sustenance and the third that of withdrawal. In the first instance, the word 'kālī' stems from the root kala - to throw (Kṣepa); in the second, from Kala - to sound and to count (Śabda and Saṁkhyāna); and in the third, from kala- to move (Gati). The three stages relate to the knowable, the instrument of knowing and the knower respectively as purely cognitive concepts. It may not be out of tune to mention that in the Krama texts the terms Ākṣepa, Visarga, Iyattā, Kalana and

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[1] संविदेवहि आश्यानीभूता नीलादिरूपतामधिशयाना प्रमाणोपारोहद्वारेण तद्रूपतां विलाप्य प्रमातरि विश्रान्तिमभ्युपगच्छन्ती स्वेन प्रमात्रेकात्मना रूपेण स्फुरति ।

T.A.,III,p.141; also see, Dr.Pandey's Presidential address to the Tantra-Darshan-Parishad of the Tantra-Sammelan, Sanskrit University, Varanasi, now published in S.S., 20-1, pp.27-28.

[2] M.P.(T) 9.38-48.

Parāmarśa are occasionally substituted for Kṣepa, Gati as Prāpti, Saṁkhyāna and Nāda respectively.[1]

This semasiological background is a unique aspect of the Krama terminology despite the fact that the concept of Kālī marks the close affinity among the Krama, Kula and the like systems.[2]

4-A(II). KĀLĪ FROM KALANA AS KĀLA INHERENT IN THE ABSOLUTE

The second etymology of the word Kālī is again related to Kalana, but in an altogether different way. Kāla or time serves as a successive as well as supra-successive determination of objects though remaining inherent in the absolute. But the extrovert manifestation of the kāla or temporal phenomenon is due to Kālī.[3] Kālī, to be more explicit, is the Freedom to manifest itself in the form of the world stringed into subjective and objective categories that owe their appearance to the volitional upsurge. In this sense Kālī is an aspect of the absolute and not the absolute itself.[1]

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[1] परामर्शात्मकत्वेन विसर्गादोपयोगतः ।।
इयत्ताकलनाज्ज्ञानाद्याः प्रोक्ताः कालिकाः क्वचित् ।
T.A.3.252-53.

[2] न केवलमेताः क्रमदर्शनादावेवोक्ता यावदस्मन्नयसहोदरेषु
शास्त्रेष्वपि इत्याह ।
T.A.V.,II,p.236.

[3] T.S.,p.45, in.S.5-7.

The reference of Kālī as an aspect of the ultimate calls for an explanation. The entire concept of channels is rooted in the larger concept of the Prāṇa, the vital-air, Cosmic Breath. The successive and supra-successive appearance of the channel is the very essence of time, Kāla, which constitutes an integral aspect of the absolute. Kālī, as the primordial capacity of the absolute is deemed to be responsible for the emergence of that category of time.[2] Because of the interplay of the Cosmic Breath (प्राण), time comes to be distinguished from Kālī. Though neither successive nor non-successive in itself, Kālī is Śakti since it is adequately potent for lending a formal content to the world of objectivity. The resulting phenomenon, to repeat, is basically coeval with time, i.e., the successive and non-successive conditioning of objects.

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[1] T.S., p.46. Also cf. यदुक्तं श्री श्रीनाथपादैः श्येव स्वातन्त्र्यशक्तिं स्वां सा श्रीकाली परा स्मृता,

Quoted, S.S.V., p.12.

[2] This is different from its namesake Kāla-tattva in the impure order.

4-A(III) KĀLĪ FROM KALA SIGNIFYING ADHVAN

Kāla, in another context, is a very wide term and comprehends the two channels of space and time (Deśādhvan and Kālādhvan) re~~s~~presenting the arena of cosmic evolution. Either consists of a triad. The Kālādhvan consisting of Varṇa, Pada and Mantra serves as the denoter of the Deśādhvan that consists of Kalā, Tattva and Bhuvana. This significand -significans link (Vācaka-vācya-bhāva) reduces the two parallel lines of cosmic process that originates from a still higher source, the absolute i.e., kālī, essentially identical. For this matter the word Kālakrama is picked up so as to represent both the orders despite the system's open acquiescence in the outwardly distinct existence of spatial and temporal successions.[1]

4-A(IV) KĀLĪ FROM KĀLAGRĀSA

It is called Kālī or Kālasaṁkarṣiṇī, because it always appears eager to annihilate the operation of Kāla[2].

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1. देशकालकलना विशेषतो यद् भवानि विहितं निगद्यते ।
व्यक्तिजातितनुसंश्रितक्रमं तद्धितं तव बहिर्विजृम्भणम् ॥

C.G.C.1.15 and comm;I,pp.36-37.

2. कालकलनाकलंकग्रसिष्णुतया ।

T.A.V.,III,p.157.

Kāla is nothing but the unfolding of itself. The moment it is realised that all this is an emanation of the self, the element of Kāla is annihilated. This process is technically called Kālagrasa.[1] The famous twelve Kālikās are the various stages through which the Kāla is eliminated and they, in their turn, find eternal abode in the ultimate, Kālī the deity par excellence, that is devoid of temporal content. This is Absolute. This is the Thirteenth principle transcending not only those twelve principle stages but even the Parameśvara, the highest category of the Trika system. Generally the nature of the Lord is defined as (His) being the rest or terminus of the process of Kāla. This is to say, the process of Kāla's extinction finally subsides in the absolute. But the Kālī is a higher principle that goes to the length of taking Parameśvara or the terminating point of Kāla in its fold.[1] The epithets of Kālī, e.g. द्वादशार-रश्मिमयकालचक्र भदार्पिका and षोडशान्तकालभूमिका[2], would bear out the same point on a close scrutiny.[3]

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[1] सृष्ट्यादिकलनारूपो यत्राक्रमचिदंबरे ।
कालः संहारमाप्नोति कालग्रासः स उच्यते ॥

C.S.,M.S.,also cf.M.P.(T).9.55-56. viz.,

इति बोधोदयानन्दात् कः कालो ग्रस्यते हि यः ।
तद्ग्राससंरम्भपरा याश्च द्वादश कालिकाः ॥
एकैव चिदचिद्भोगनिर्भोगलक्षणा ।
विश्रान्तिः परमा देवी कालोपाधिविवर्जिता ॥

This is interesting to note that according to one of the several derivations Bhairava is so called because it occupies a paramount position among yogins who are well adept in Kālagrāsasamādhi, a compound word, is split into Bhera (kāla) and va (वायतिअभिभवं करोति) and is meant for those who have rather overcome the time. Bhairava is one that even reigns over them.cf.T.A.V.,I, pp.141-142.

It is equally interesting to find that one of the ten different ways of attaining Brahman mentioned by the Vākyapadīya (vide Vṛtti on Vāk.1.5.) is described as कालवृत्तीनाम् आत्ममात्रास्वसमावेशः For the grammarian, one of the characteristics of Saṁsāra is that all this cosmic event is occasioned in a temporal order by the two functions of prevention and permission (Pratibandha and Abhyanujña) of Kālaśakti. To be under the influence of the two functions of Time is to be in Saṁsara, to go out of that Saṁsara; i.e., is to be liberated. As vṛsabha puts it

कालस्य प्रतिबन्धाभ्यनुज्ञालक्षणा वृत्तयः ।
ता यदा न समाविशन्ति तदा मुक्त इत्युच्यते ॥

Paddhati on Vāk.1.5 (quoted by Iyer, Bhartṛhari on Vyākaraṇa as a means of attaining Mokṣa, p.123). The state of self-realization, is nothing but attaining the Absoluteness.

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[1] या तु कालग्रासविश्रान्तिस्तद्रूपं परमेशितुः ।
या तु विश्रान्तिविश्रान्तिस्तद्देवीरूपमिष्यते ॥
M.P.(T).3.110.

[2] C.G.C. 4.41; comm.II,p.199.

[3] This might offer an interesting study. Possibly the presentation of Kālī as a goddess of devastation in the later religious history of Hindu pantheon has its root in it. The philosophical ~~and a theological~~ contention of Bhakṣaṇa has been forgotten and a theological tinge has been acquired by the retention of the conventional meaning of Bhakṣaṇa. Or else it may be equally reasonable to suppose that the popular concept of Bhakṣaṇa has been accorded a philosophic orientation. It appears that the phrase Kalana signifies Bhogīkaraṇa (T.S.p.30) in such places or such as represented by 4-A(5) below.

4-A(V). KĀLĪ FROM KĀLA AS BHAIRAVA

The transcendental Awareness is called Kāla-Saṁkarṣiṇī because it drags Kāla, the Bhairava within. Bhairava is called Kāla for it manifests the whole world from Śiva, first category of manifestation, down to the earth, the final category. Kāla-Saṁkarṣiṇī holds its sway over Bhairava ensuring that nothing can happen without its dictates.[1] In a similar vein it is asserted that Bhairava is identical with Kāla which is of the nature of sound and cosmic breath (Nāda-svabhāva and Prāṇarūpa). The ultimate level which transgresses the level of cosmic breath (Aprāṇa-bhūmi) is attained when that Bhairava too is devoured. This is, in other words, the state of Kālī.

4-A(VI). KĀLĪ AS A YĀMALA PRINCIPLE OF KĀLĪ & KĀLA

Kāla-Saṁkarṣiṇī as a twin (yāmala) principle of Kālī and Kāla suggests that they disagree in their respectiv names only.[2] For the clearer grasp of the concept of Sāmarasya, one may embark upon analysing the respective functions of Kālī and Kāla, otherwise known as Śiva and Śakti. Kala has two facets. At empirical plane, it throws out the world into existence and gets involved in succession. The same Kāla, at the trans-empirical level, is supra-successive because of its exclusive relationship with the ultimate. Owing to Kāla's operation, I-ness (Ahaṁtā) evolves externally in a progressive order (Anuloma-krama); while its power, Kālī, remains responsible for internal involution (regressive order-Pratiloma-krama) of the time thus manifested.[1] Thus Kāla-Saṁkarṣiṇī is the monistic entity, one without the second, yet in the course of self-emanation it manifests two aspects of Prakāśa and Vimarśa (self-effulgence and Awareness) and then appears as a twin (yāmala) principle, a harmony of two aspects.[2]

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[1] भैरवरूपी कालः सृजति जगत्कारणादि कीटान्तम् ।
इच्छावशेन यस्याः .... ।।
M.P.(S),p.6; also cf.C.G.C.,comm.,II,p.264.

[2] एषा वस्तुत एकैव परा कालस्य कर्षिणी ।
शक्तिमद्भेदयोगेन यामलत्वं प्रपद्यते ।
T.A.3.234; also see C.G.C.,comm.,I,p.48.

4-A(VII). KĀLĪ FROM KĀLA AS PRĀṆA

In the familiar terminology again the Kālasaṁkarṣiṇī is said to be so, because it drags Kāla within and without. This, of course, is said with a shift in the meaning of the term Kāla. Kāla is prāṇa, breath or

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1. दोपम्ब वितनोति संख्यया तद्ग्रहश्च सहसा परत्रये ।
   क्रमस्य खलु काल ईश्वरे प्रत्यमुष्य भवती च काल्यसौ ॥
   C.G.C.4.39.

2. T.A.V.,I,p.10.

the principle of life (or the Prāṇa Pramāta). Hence it is essentially a manifestation of the supreme Awareness which appears contracted as Kāla through its freedom. The principle of life (Jīvana-vṛtti) flows through three channels namely Iḍā, Pingalā and Suṣumnā; has three modes, e.g., Moon, Sun and Fire, i.e., Prameya, Pramāṇa and Pramātā respectively; and resides in three substrates, e.g., past, present and future.[1] Because of this dragging of the Kāla in and out, the creation, sustenance, withdrawal acquire meaning with reference to the external Kāla, the Prāṇa subject. This principle of life is all-pervasive and enlivens the entire world of being, expressing itself through individuals. The sole reason behind the ultimate's appearing as Prāṇa, seems to be its will to display an excellence in the emanation of cosmic variety.[2] So long as the relation of the life-breath (Prāṇa) with the individual (Prāṇa-pramātā) continues, the external world exists. The

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1. त्रिवहं त्रिपथं त्रिस्थं कालं सा कर्षति स्वतः ।
बहिस्ततश्चात्मनीति श्रीपरा कालकर्षिणी ॥
P.P.42, quoted, Abhi., p.90.

2. चंचत्प्रपंचवैचित्र्यप्रकर्षकरणेच्छया ।
संकोचं परिगृह्णाना संविद् भगवती स्वयम् ॥
प्राप्नोति संकुचत्तत्प्राणग्राहकभूमिकाः ।
कर्षयन्त्यन्तर्बहिश्चेति कथ्यते कालकर्षिणी ।
ततो नैसर्गिकस्तस्याः प्राणसंबंध आगतः ॥
S.S.Va(V).3.190, 195-96.

moment the life-principle is held back, Kālī, the ultimate reality, shines as such. This theory is said to be inspired by the Vājasaneyā Āgama.[1]

5. CORRELATION BETWEEN KĀLĪ AND KĀLA ŚAKTI

It is in this context that an unconscious effort of the Kashmir Śaiva thinker to effect a definite correlation between Kālī and Kāla-Śakti cannot be missed. The idea that the absolute has no tinge of time, i.e., succession etc., in itself raises an anomaly as to how one would then account for the phenomena of succession in the empirical and objective world. The question is valid only seemingly, because to say that the absolute is related to time simply refers to the intrinsic capacity of the ultimate to appear as the universe replete with the vivid and manifold content. Kālī is the name given to such a dynamic ultimacy as, associated that it is with time-force (Kāla śakti), manifests in the external realm the phenomena which, in the final analysis, are identical with Awareness. This integral dynamism emerges as the principle of life-breath animating the entire cosmic order.[1] It may, once again be pointed out, that the Kashmir Śaiva concept of channel (Adhvan) is rooted in that of Kālī or Saṁvit (Awareness) as Prāṇa and is originally divided in its double aspects namely, time and space to which the later set of six Adhvans is traced.[2]

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[1] तथा च वाजसनेयायाम् -

या सा शक्तिः परासूक्ष्मा व्यापिनी निर्मला शिवा ।
शक्तिचक्रस्य जननी परानन्दामृतात्मिका ।।
महाघोरेश्वरी चण्डा सृष्टिसंहारकारिका ।
त्रिवहं त्रिवधं त्रिस्थं बलात्कालं प्रकर्षति ।।

S.S.Vi, pp.136-137, also cf. S.S.Va(V), p.43.

KĀLAGRĀSA VIS-A-VIS PRĀṆAGRĀSA : Thus, one is in a better position to appreciate the Kashmir Śaiva attempt to equate Prāṇagrāsa with Kālagrāsa and accordingly to define Kālasaṁkarṣiṇī in terms of Prāṇagrāsa(devouring of the life-breath). Constant effort at controlling the movement of life-breath (Prāṇacāra) leads to the complete mastery over it. And this Prāṇagrāsa gradually paves the way to the attainment of the state of Kālasaṁkarṣiṇī, the principle of perfect Awareness, setting all the distinctions of knowledge aside with the logic that the Prāṇa's rise is conditional to and consequent upon rise of time. Time, therefore,

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1. क्रमाक्रमात्मा कालश्च परः संविदि वर्तते ।
काली नाम पराशक्तिः सैव देवस्य गीयते ॥
सैव संविद् बहिः स्वात्मगर्भीभूतौ क्रमाक्रमौ ।
स्फुटयन्ती प्ररोहेण प्राणवृत्तिरिति स्थिता ॥ T.A. 6.7-8.
सैव कालशक्तियोगिनी संविद् प्राणनात्मतया प्रस्फुरिता इत्यर्थः । T.A.V.,IV,p.7.
इति प्राणोदये योऽयं कालः शक्त्येकविग्रहः ।
विश्वात्मान्तःस्थितस्तस्य बाह्यरूपं निरूप्यते ॥ T.A.6.129.

2. T.A. 6. 21-22.

being per se an unit of knowledge, remains a fiction so far as pure Awareness is concerned.[1]

6. SCRIPTURAL APPELLATION AS SAṀHĀRA-HṚDAYA

Kālasaṁkarṣiṇī is recognised as Saṁhārahṛdaya in the scriptures[2] and is said to be the ultimate point of complete submission and utter withdrawal with absolutely no trace of the objective content.[3] In the context of Saṁvitkrama, the real freedom is said to lie in realization of the transcendental subjecthood by tiding over all the stages containing reference, howsoever minute, to the constituents of knowledge, viz., subject, object, means etc. Even though the universe remains as 'being' in its prenatal (prior to external manifestation) condition, yet through its gradual identification - first with the grasping medium, and then with the cognizing subject in the experiential form of 'I' with the 'this' element pushed back - it

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1. प्राणग्रासक्रमावाप्तकालसंकर्षणास्थित: ।।
संविदेकैव पूर्णा स्याज्ज्ञानभेदव्यपोहनाद् ।
तथाहि प्राणचारस्य नवस्यानुदये सति ।।
न कालभेदजनितो ज्ञानभेद: प्रकल्पते ।
कालस्तु भेदकस्तस्य स तु सूक्ष्म: क्षणो मत: ।
सौक्ष्म्यस्य चावधिर्ज्ञानं यावत्तिष्ठति स क्षण: ।।

T.A.7.22-25.

2. इदं संहारहृदयं प्राच्यं सृष्टौ च हृन्मतम् । T.A.,4.191

3. संहारात्मनि
सर्वसंहार-संहार-संहारमपि संहरेत् । साशक्तिर्देवस्याभिन्नरूपा शिवात्मिका ।।
इत्याद्युक्तस्वरूपे श्रीकालसंकर्षिणीधाम्नि लीयते तदैकात्म्येन प्रस्फुरतीत्यर्थः ।

T.A.V,III,p.221.

attains identity with the metempirical supreme subjecthood. In the conventional phraseology of the system, this is merging in the abode of Kāla-Saṁkarṣiṇī. This stage closely resembles the state of Parama Śiva in the recognition-school. Parama Śiva, is the absolute, ultimate, supreme and fundamental reality subsuming all the categories both of knowledge and being.[1]

7. KĀLA-SAṀKARṢIṆĪ IN THE ĀGAMAS; AND ITS LATER DEVELOPMENT AS ALL-INCLUSIVE PRINCIPLE

Kāla-Saṁkarṣiṇī is an Āgamic appellation of the absolute.[2] The *Tantrāloka* traces it to the *Devīyāmala Tantra.* Originally this name came in vogue in the context of Mahāḍāmaraka Yāga which was detailed in the beginning of the said tantra. Unfortunately, this description is lost to us. In the passage, quoted by Jayaratha from the tantra, it is described as the deity par ultimate (Parātītā). The deity corresponds to the Mātṛsadbhāva of the *Śrīpūrvaśāstra*, also known as the *Mālinīvijayottara tantra.*[3] This appellation draws our attention to the perfect subjectivity which characterises this state. The journey from one Kālī to another till the twelfth one is realised consists in a process of gradual awakening of pure subjecthood whereby the identity with Free Awareness is attained. In the Niśi-Sañcara Āgama this state is remembered as Vāmeśvarī.[1] It may be relevant to mention, Kālasaṁkarṣiṇī's movement does not adopt a regular mode that it would manifest and appear as and through twelve kālīs only. There is, indeed, no gainsaying the fact that all the cognizers at different levels are permeated by Kālī. It is a transcendental unitary entity looming large in everything and yet evading sub-servience to succession and, for that matter, simultaneity or supra-succession. Self-luminons consciousness is its real character which leaves no scope even for the trace of time, in other words, succession. Kālī is, thus, necessarily pure because the element of succession comes up only in the impure realm.[2] As the totality of power proceeds from it, Kālī is considered to be perfection-consciousness. The whole universe can be exhausted in its three powers - The Transcendent (Parā), The Transcendent-empirical (Parāparā), and the Empirical (Aparā). The first one holds, beholds and manifests the entire world from Śiva down to earth as one with itself in the form of indeterminate consciousness or immediacy. The second one sustains this identity, yet at the same time produces distinction as in the case of the reflecting medium and the reflected figure. The total mutual exclusion is due to the third aspect known as Empirical. All these three are clasped within as identical with itself by Kāla-Saṁkarṣiṇī.[1] It is also wholly responsible for manifesting an other similar triad. It is Parā when it appears as omnipotence and freedom. It is Parāparā when it wills to project world-order. It is Aparā when it is essentially of the nature of succession.[2] Prior to creation it is pure, i.e., untarnished by the formal categories of subjects etc.[3] It is the perfect consciousness that assumes all the forms including the twelve-fold order of awareness.[4] It is the prius of the entire external and internal manifestation. All these logical constructions are essentially identical with Kālasaṁkarṣiṇī. That a unitary principle appears in

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[1] सर्वथा त्वन्तरालीनान्ततत्वौघानिर्भरः ।
शिवः चिदानन्दघनः परमादार विग्रहः ।। I.P.K.4.1.14
ततश्च सावस्था संवित्स्वभावेन ..... भगवतो नित्यशुद्धस्य
गलितप्रमेयकथा सर्वोत्तीर्णा व्यपदिश्यते । BHĀS.(V),II,p.307.

[2] T.S.p.27.

[3] मातृसद्भावसंज्ञास्तेनोक्ता यत्प्रमातृषु । T.A.V.,III,p.206.

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[1] मातृसद्भावसंज्ञास्यास्तेनोक्ता यत्प्रमातृषु ।
स्तावदन्तसंवितौ प्रमातृत्वं स्फुटीभवेद ॥
वामेश्वरीति शव्देन प्रोक्ता श्री निशिसंचरे ॥ T.A.4.177-178.

[2] इत्थं द्वादशधा संवित्तिष्ठन्ती विश्वमातृषु ॥
सैवेति न कोऽयस्या: क्रमस्य नियम: क्वचिद ।
क्रमाभावान्न युगपत्तदभावाद क्रमोऽपि न ॥
क्रमाक्रमकथातीतं संवित्तत्त्वं सुनिर्मलम् । T.A.4.178-179;
Also see T.A.V., III, p.208-209.

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1. T.S., p.27.
2. स्वातन्त्र्यशक्ति क्रमसंसिसृक्षा क्रमात्मता चेति विभोर्विभूतिः ।
तदेव देवीत्रयमन्तरास्तामनुत्तरं मे प्रथयत्स्वरूपम् ॥

T.A.1.5.cp.V.Bh.(B.A.),p.4.

3. T.A., 4.148 and 176.
4. Ibid, 4.145-146.
4. Ibid, 4.147.

discrete units as different from itself is occasioned only by its unrestricted freedom.[1] There is complete cessation of all the sensuous and mental activities.[2] It is described as discharging two functions, namely exhibition of difference within itself and display of causal potency underlying the descending and ascending orders of pentadic functionalism (five acts) of the ultimate dynamism.[3] It is, therefore, pictured as the harmony of Sṛṣṭi and Bhāsā, prime and the final acts. It is consciousness-abode of harmony and the supreme speech in nature.[4] Since the entire objective pluralism including Vāha-Śaktis (five streams of supreme energy) and sense-powers is rolled back within its carton, it ever subsists as the transcendental subject (Para Pramātā).[5] The principle of female divinity is itself the Lord Absolute.[6]

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1. T.A. 4.147.
2. M.P.(S), p.55.
3. एतदेव कालसंकर्षिण्याः कालसंकर्षिणीत्वं यत्स्वस्वरूप ., .., . .
   स्व भेदप्रदर्शनं, तथानुलोमकृत्यपंचकहेतुत्वप्रदर्शनं च ।

   C.G.C.(comm)., II, p.48.
4. सामरस्यभूश्चेयम् .. आत्मानं परावाग्रूपं समरसीभावयति ।

   M.P.(K), pp.54-55
5. T.A.V., I, p.11.
6. द्वादशैक्यतनुरक्रमो भैरवस्त्वमसि देवि ते स्थितिः ।

   C.G.C. 3.105.

8. KĀLĪ AND ŚUDDHAVIDYĀ

In view of the metaphysical peripheries of the problem, an observation made by Krama scholars needs close attention. This point may be found true of other allied systems alike. Kāla-saṁkarṣiṇī is depicted to have pure and perfect consciousness as its sole being. Kālī has been adored as the presiding deity of Śuddhā Vidyā (the pure knowing).[1] By implication it is Śuddhā Vidyā as such in the metaphysical context. Out of the dual meanings of Śuddhā Vidyā (i) as an end, and (ii) as an instrument to self-recognition called Sattarka in Krama phraseology, Kālī is identical with it in the first sense. In this sence the Śuddhā Vidyā is a most comprehensive principle and is different from its name-sake, the fifth psychic category of experience in the pure order.[2] In a similar vein the Bhairavī in the Kula system is deemed to be identical with Śuddha Vidyā.[3] It has been argued that if the ultimate principle, in its immanent aspect, is to be explained as nothing but self-consciousness, this necessarily has to be in the form of pure experiencing (Śuddhā vedana).

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1. C.G.C., 4.41; also see T.A.V., I,p.10.

2. Ibid, 4.43; comm., II,p. 202.

3. P.T.V., p.213.

9. KĀLĪ AS ANĀKHYĀ

Kāla-saṁkarṣiṇī, Kāla-kṣayaṁkarī in other words, as Anākhya or Anākhyā Parameśvarī is a supra-sequential principle that even curbs the tendency for the rise of time-constructions (Kāla-vikalpa). In mystical phraseology the same has been termed Kula-rupa which is another name of Anākhyā.[1] It transcends the level of whatever 'is' and 'is not'. Kālī's presupposition is a logical necessity, should we want to swim across the temporal phenomena.[2] The term Anākhyā (indefinable) means a state defying a name which is a result of the lower grades of speech than Parāvāk. Though this is not of the nature of negation, yet it so appears. In the light of this, a ~~[illegible]~~ unique blissful experience of self-revelation takes place for the Yogin accounting for the Godly potency overflooding this state. At this level Anākhyā and Bhāsā,[3] reckoned as the thirteenth Goddess, do not differ from each other and it finally emerges as an all encompassing principle.[4] In the āgamic tradition the existence of variety of divine forms in order to serve various ends is due to the agency of Krama (succession). All this variety vanishes in Anākhya and subsists as absolute unity. This is a sequenceless and transcendental realm. It is experience, pure and simple.[1] It is Anākhyā, Avyapadeśya and Anāmakā, simply because language fails to describe it.[2]

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[1] कुलं पदमनाख्यम् ....। Quoted, T.A.V.,I,p.9.

[2] B.U.(comm)., p.3.

[3] Anākhyā and Bhāsā are used generally as synonyms for Tirodhāna and Anugraha, the two functions of Absolute. Here they are used not in functional sense, but in the sense of ultimate Reality.

[4] M.M.P., p.104.

10. KĀLĪ AS MAHĀBHAIRAVA-CAṆḌO-GRA-GHORA-KĀLĪ

This naturally explains as to why the Mahābhairava-Caṇḍogra-Ghora-kālī, a name given to Anākhya in mystical context, is declared to be the ultimate.[3] This state abounds in the ontological unity of the categories of experience, e.g., subject, object and means of knowledge as well as the cognition(as self-consciousness)that revel in the variety of forms.

11. KĀLĪ AS RUDRA-RAUDREŚ-VARĪ AND VYOMA-VĀMEŚVARĪ

Rudraraudreśvarī is another name given to Kāla-Saṁkarṣiṇī.[4] The term carries an esoteric and mystic reference, though its philosophical meaning is no less significant. In Vṛnda Cakra it is the Sixty fifth principle that is embedded in all the sixty-four aspects.[1] The most common phrase dealing with its character portrays it as presiding or ascending the highest tide and the state of harmony.[2] It pervades even the first of the five Vāhas headed by Vyomavāmeśvarī.[3] Even the faintest residual trace is not found in it. Hence it is 'lean' (Kṛśa) or lean-framed (Kṛśatanu).[4] The twelve-fold creation is attbributed to Kāla. In the sense-world the twelve-spoked emanation includes intellect and mind also. These twelve merge back into ego

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[1] This idea is amply expressed by the following verse of an āgama :

चिच्छक्तिरमला शुद्धा बाह्यसंवेदनोज्झिता ।
शिवसद्भावधर्मस्था ता ह्यनाख्येति विश्रुता ॥

M.P.(S),p.39.

[2] T.A.V.,III,p.132-33.

[3] या अस्मदर्शने पूर्णतया परा इति परमेश्वर्युक्ता । Ibid,p.187.

[4] श्रीकालसंकर्षिण्यपरपर्याया रुद्ररौद्रेश्वरी । M.M.P.,p.92.

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1. M.M.P.,p.194.

2. परधाराधिरूढसामरस्यम्: । V.Bh.V.,p.68,M.P.(T).7.57.

3. This point must be clearly understood. Vyomavameśvarī in the Krama system, the first of the five Vāhas, is different from the Vāmeśvarī of the Vāmakeśvara or Tripurā system. Kāla saṁkarṣiṇī has been identified with the latter.

   The majority of authors, who have dwelt on the five vāhas, are inclined to believe that the Kāla-saṁkarṣiṇī is the highest category of which Vyoma-Vāmeśvarī is the first sprout (cf.V.Bh.V.,p.68). The identification of Vyoma-Vāmeśvarī with Kālī (cf.Abhi.,pp.506-509) seems possible only in the view of Abhinavagupta (and of course, those who follow him) who on the testimony of his own Krama Stotra believes in the ultimacy of Maheśvara. Thus Kālī comes to be His power.

4. M.P.(T); 7.57. cp.

   इत्थं पूर्णस्वरूपापि महाग्रासैकघस्मरा ।
   सर्वोत्तीर्णां वियद्वृत्तिमत्यजन्ती कृशा स्मृता ।। C.S.(MS),39.

(Ahaṁkāra), the thirteenth principle. This Ego replaces Rudraraudreśvarī in the sense-kingdom. The last of the sixty five aspects it is the highest and comes to be deemed as 'rest' (Viśrānti), since the gradual elimination of succession is finally accomplished at this point. It is the supreme Grace,[1] the highest principle described as Akula-rūpiṇī in mystic parlance. As soon as it shows its predilection towards concretization it leads to the emergence of the Kāla-pañcaka, known as Pañca-vāhas also, led by Vāmeśvarī.[2]

12. KĀLĪ AS THE SEVENTEENTH DEITY: ITS ONTOLOGICAL SYNTHETIC AND ANALYTIC ACTIVITY

The Kāla-Saṁkarṣiṇī has been called Ṣoḍaśādhikā or Saptadaśikalā.[3] The entire universe is reflected within it and is, therefore, identical with it as a reflected figure is with its reflecting medium. The idea is echoed in Pratyabhijñā also.[4] This seventeenth power is reflected in Bhāsā, the fifth and foremost aspect of the absolute's functionalism. It is pure indeterminacy. The sixteen powers form the content of ephemeral multitude while the last one constitutes their prius. Thus the seventeenth power

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1. ~~MP~~ M.P.(T),7.51-101.

2. V.Bh.V.,p.68.

3. M.M.P.,pp.105-6,184-185.

4. Bhas,II,pp.135-136.

stands for both, the immanent and the transcendental aspect of the Godhead. This unitary principle breaks into true-effulgence and self-awareness (Prakāśa and Vimarśa respectively). It is the unison and harmony for both and is alluded to as Bhairava and Bhairavī or Śakti and Śaktimān analytically. Thus it refers to the ontological synthetic activity and the ontological analytic activity of Kālī. This is why it is called a Yāmala principle. It is the fundamental source of the fifty letters of the Indian alphabet representing the ideas basic to the constitution of the world as well as of five flows and all the mystic circles standing for the categories of experience and their totality. Thus the Seventeenth principle comes to be an alogical, metempirical principle explaining as it does how the world of duality comes into being from a monistic source.

13. THE KEYNOTE OF THE KRAMA SYSTEM

A point deserves our careful attention. The entire metaphysics of the Krama is a journey from the grossest determinate state of the logical construction to the perfect indeterminacy. That the determinacy must be transcended; logical construct must be pierced through, is the key note of the system. It is in the nature of things that the purification of the determinate experience is strongly advocated. The twelve, sixteen, and sixty-four-spoked wheels presided over by the Kāla-Saṁkarṣiṇī are, in simple language, the vehicles of the levels of experience ranging from determinacy to the indeterminate ultimacy.

14. KĀLĪ : A COMPARATIVE LOOK INTO THE COGNATE TANTRIC LORES

A DIGRESSION : The Perfection of the Lord which is Perfect Awareness or Intelligence has been accorded numerous nomenclatures such as Spanda, Kula, Sāmarthya, Urmi, Triśikā, Kālī, Karṣiṇī, etc., in the āgamas bringing forth their specific character and career. The entire universe of being can be summarily disposed of under three powers, viz., Parā, Parāparā, Aparā. The ultimate power (Parā) or Perfection, which grasps the trinity as identical with itself and is known as Parā, Mātṛsadbhāva and Kālakarṣiṇī and so on,[1] only goes to reflect the substantially common ground covered by the individual systems.

A close look into various tantric lores reveals quite a few interesting parallelisms. Tripurasundarī of the Vāmakeśvara sect, Sāra of the Sāra system, Kaulikī or Visarga of the Kula system are the counterparts of the Kālī or Kālasaṁkarṣiṇī in the Krama system.[2] Abhinavagupta in his Tantrasāra[3] tries to reconcile the various epithets and appellations accorded by āgamas that these adjectives etc.are end-oriented. These parallelisms are carried to their

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1. T.S., pp.17-18.
2. T.A. 3.67-70; 3.143, 146; P.T.V., p.144; V.M.V., pp.28,105.
3. P.27.

farthest limits. According to Śivopādhyāya the supreme divinity of the Krama system finds its counterpart in Prajñā-pāramitā of Buddhist Tantricism.[1] Apart from this affinity the Buddhist Tantricism also talks of Prajñā or Kālī and conceives her as the spouse of the Lord - the Lord Absolute of Karuṇā Śunyatā.[2] It appears that all the tantric sects were interknitted by a close affinity of theses and themes. This offers a remarkable field for future research. The point is further corroborated by the profuse similarity of diction in the presentation of respective deities as ultimate.[3] For instance, Tripurā is described as a uniform continuous principle of self-consciousness transcending all barriers of time, the most pervasive category. Visarga or Kaulikī is represented as the Seventeenth crest (Kalā) and is said to be Akularūpa. Like Maheśvara of Recognition-school, Kālī too has been identified with Pratibhā. This equation is echoed by almost all the authors in their respective spheres. Agreeing with each other with regard to fundamentals they all declare that each of them constitutes the supreme realm of experience and existence and is the original source of whatever comes within the ken of our knowledge, experience and existence. Probably the genesis of their mutual distinction lies not so much in their respective metaphysics as in their practical aspects.

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[1] इति क्रमस्तोत्रसंवादात् अपादानत्वेनपरैव देवी देशकालाकारावच्छेदविनाशिनी समालम्बनीया । एषैव भगवती निरावरणरूपा प्रज्ञापारमिता इति उच्यते । तत उक्तम् ...... इयमेव शून्यभूमिः विज्ञानतंत्रे परमशिवत्वेन उपदिष्टा ।

V.Bh.V.,p.141.

[2] Cf. तान्त्रिक बौद्धसाधना और साहित्य, न०ना०उपाध्याय, p.160.

[3] Cf. V.M.V.,pp.6-7;M.V.V.,I.889-894;P.T.V.;p.164;T.A. 3.67, 253-254.

15. THE TWO LINES OF THOUGHT OWING TO DIFFERENCE IN EMPHASES

Though no ontological difference between Śiva and Śakti, Prakāśa and Vimarśa is maintained and Sāmarasya is declared to be the fundamental character of reality—where all diversity is reconciled in unity—,slight predominance of either aspect makes all the difference and answers the existing variety of approaches towards the realisation of the Supreme principle. Thus all the parallel concepts, representing as they do several lines of thought, can be divided into two groups, one emphasising the luminosity aspect and the other the awareness aspect. This divergence is clearly descernible within the fold of Krama system. One group leans towards Śiva or Prakāśa aspect as the ultimate and treats Kālī as subordinate to the Lord, while the other takes Vimarśa as the most fundamental and thus elevates Kālī to the Supreme position of the Absolute.

16. KĀLĪ: A CULMINATION OF VARIOUS PHILOSOPHICAL CONCEPTS OF TIME:

It may not be totally out of the context to suggest that a study of the concept of Kālī as a supreme metaphysical and sole ontological principle in the Krama system brings the student to the threshold of an interesting phase of the history of Indian Philosophy. On the one hand it brings out the latent but close correlation among the cognate tantric creeds which still call for a scientific and thorough study in their proper perspectives and, on the other, emerges as a culminating point of various philosophical concepts of time-force (kāla-śakti) and mythical accounts of the same as a transempirical category.[1]

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[1] Cf. Atharva-Veda 19.53.5 (Kāla-Sūkta) and 19.54.6, Muṇḍaka-Upaniṣad 1.24-26 (perhaps contains the first ever reference to Kālī); Gītā 11.32; Gauḍopáda-Kārikā on Māṇḍukyopaniṣat 1.1.9; Visṇu-Purāṇa 1.2.8, 1.2.24; Ahirbudhnya Saṁhitā, vii.5,6. etc.etc.

CHAPTER THREE

DYNAMIC ABSOLUTISM

(A study of the Absolutic dynamism in all its aspects, e.g., ontological, epistemic and esoteric, vis-á-vis ~~the~~ five cycles, namely, Sṛṣṭi, Sthiti, Saṁhāra, Anākhyā and Bhāsā.)

(527-644)

[Preliminary (527) - Relevance of the present treatment to Śāktopāya and its metaphysics (532) - Śaktyāviṣkaraṇa (532) - Krama as Pañcārtha and Catuṣṭayārtha identified with five-fold functioning of the Ultimate (534) - Sṛṣṭi Cakra: Cycle of creation (542) - Sthiti Cakra: Cycle of Sustenance (544) - Saṁhāra Cakra: The cycle of withdrawal (546) - The significance of the three cycles (547) - Anākhyā Cakra: The cycle of the unnamable (549) - The nature of Anākhyā: Concept explained- Anākhyā Cakra as Saṁviccakra and Śāktopāya (561) -Controversy about the precise number of aspects in Anākhyā Cakra (566) - Core of the problem with reference to cognitive process examined (572) - Anākhyā: The Pūjana Krama versus Saṁvit Krama (576) - Kālīs, i.e., different levels of cognitive experience and spiritual progression (579) - Powers in relation to object of knowledge (576) - Sṛṣti Kālī or the creative aspect in relation to the object (580) - Rakta Kālī:

Power of sustenance in relation to object (583) - Sthiti Kālī or Sthiti Nāśa Kālī: Power of withdrawal in relation to object (588) - Yama Kālī: the power of inexplicability in relation to object (590) - Powers in relation to means of knowledge (595) - Saṁhārakālī: Power of the creation in relation to means of knowledge (597) - Mṛtyu Kālī: The power of sustenance in relation to the means of knowledge (600) - Rudra Kālī : Power of withdrawal in relation to means of knowledge (603) - Mārtandakālī : Power of Anākhyā in relation the means of knowledge (610) - Powers in relation to the subject (613) - Paramārka Kālī: The power of creation in relation to the subject (614) - Kālānala Rudra Kālī : Power of sustenance in relation to the subject (616) - Mahākālakālī: Power of withdrawal in relation to subject (619) - Mahābhairava Caṇḍograghora Kālī : Power of the indefinable in relation to subject (622) - Some concluding remarks regarding Anākhyā Cakra (624) - Four sub-cycles pertaining to Anākhyā (627) - Bhāsā Cakra: The cycle of the Absolute effulgence (634) - Bhāsā as the principle of ultimate transcendence and transparence (635) - Five cycles and the scheme of worship in the system (638) - Mutual relationship of the five cycles and conclusion (640).]

1. PRELIMINARY

The Krama system gives a system of dynamic absolutism in which the Absolute, out of the necessity of its nature as consciousness spontaneously moves itself through its will-power, and ultimately splits itself up into the subjective and objective order. But, as this emanation is an emanation of the self-evolving thought, there cannot be anything like outside or inside; yet, such is the mode of the emanation that each individual self seems to perceive an objective world before it. "The ultimate principle", to quote Dr. S.N.Dasgupta, "is pure consciousness endowed with self-spontaneity, and it is this self-spontaneous consciousness which manifests itself as psychological categories and as objective data side by side, and this makes the whole world of mind and matter with all their developments essentially spiritual in nature."[1] "The world of matter and that of mind are then both equally spiritual, only their spontaneity is manifested in different grades of perfection."[2]

The perfection, in the system, means harmony. The absolute, ultimately, has been conceived of as a melting

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1. Indian Idealism, p.XXIII.

2. Ibid. p.194.

terminus of opposites and contraries.[1] The Krama system does not hesitate in claiming that the Universe of our discourse or any section of it - including the experiencing subjects - cannot enter on the stage of harmony, until it has exhausted all forms of opposition[2] reducible, in the system, to the 'I' and the 'this' expressions."And the result of that harmony", we may quote with profit the words of B.K.Mallik, "must be unity, as it is unity that alone can represent the realization of common purpose, the sine-qua-non of organic life. If harmony must mean that different centres taking part in it must imply a common purpose, and if different centres can only function to realise that purpose, there must be a stage to represent the realization of that purpose. Harmony without that realisation has no meaning and as the common purpose is bound to be monistic and singular, the realisation is bound to be a unity.[3]" Though these words have come up in the context of his own metaphysics, they sound aptly meaningful in the present context also.

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1. स्वयं भासां योगः सकलभवभावैकमयता
   विरुद्धैर्धर्मौघैः परिचितिरनर्घोचितगुणा ।

   K.S.(A).8.

2. परिच्छेदाभावाद् परमपरिपूर्णत्वमसमम । K.S.(A).8
3. The Real and the Negative, p. 467.

The Krama system comes out with a momentous conclusion and approximates to the most modern metaphysical systems of today. It is the mind (consciousness) and, for that matter, the universal mind, which is the ultimate unchangeable reality. But the Krama would never take it as the subject as opposed to what is called the object. This equation, Krama must warn, consciousness -reality should not be interpreted on the lines of Advaita Vedānta. Consciousness in Advaita Vedānta is simply a subject, though ultimate, and contentless. Nothing can be deduced from it except by introducing another concept known as Māyā, which too, is wholly inexplicable.

The Advaita thinkers cannot argue that though we cannot deduce anything from the ultimate mind it is not for that reason without content. It is endowed with a rich content, though indescribable, because homogeneous. The Krama is logically more consistent. To say simply that I feel to be a positive content is one thing, to say that it is positive because other truths can be deduced from it is another; and every rational enquirer will prefer the latter. It is here that the Krama metaphysics has a rational bias, and constructs the epistemic and mystical superstructure, whatsoever, on the firm ground offered by the rational stand it has taken with regard to the nature of reality. Krama is not opposed to the idea of reality as ultimate subjecthood or mind. What it is opposed to is the conception of the ultimate subject as contrary to the object. Reality is not negative, that is, it is not without a content; it is rather replete with content.[1] All other truths can be and are deduced from it. And these deductions are truths by virtue of their being deductions from the Supreme Truth. They cannot be otherwise. These deductions are guaranteed by the inherent dynamism of Reality, thereby ruling out the the adhoc introduction of any concept such as Maya. Even the Maya itself in the Krama system is a deduction from the ultimate implying that the object, the 'this' element in experience, is not opposed to the subject, the 'I' element.

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[1] It should now be clear why the Krama thinkers take the **Advaitin's** concept of Brahman as negative in content or structure. They do not stop here, but go further and even treat the advaitins on a par with the Bauddha Śūnyavādins. Both have been assigned the Anākhyā stage in the Krama hierarchy of objective emanation -
असदेवेदमग्र आसीदित्यभावब्रह्मवादिनः शून्यताभिमानिनो माध्यमिकाश्च
अनाख्याकक्ष्यायामिव स्वात्ममात्रस्फुरत्तालक्षणमात्मतत्त्वमाहुः ।

M.M.P., p.11.

But this assignment which involves indirect criticism of the two systems holds good in the figurative sense only, otherwise the Śūnya or Anākhyā state of Krama and that of Śūnyavādin, and for that reason that of Advaitin, are taken to be mutually different owing to differences in their bases. Vide.

यत्र अवेद्यं ज्ञेयदशानास्पदम्, अुपादेयम्, यत्र शून्यं
सर्वालम्बनधर्मैश्च सर्वतत्त्वैरशेषतः । सर्वक्लेशाशयैः शून्यं न शून्यं परमार्थतः ॥
इति उक्तस्वरूपम्,
सावस्था काप्यविज्ञेया मादृशां शून्यतोच्यते । न पुनर्लोकरूढ्यैव नास्तिक्यार्थानुपातिनी ॥
इति उक्तत्वात् यदेव वेद्यस्य अग्रहणं तदेव शून्यत्वं, तेन सुगतसुतभाविता शून्यभूरन्या, देवीनयोपासिनां च अन्या ।

V.Bh.V., p.110

Instead, the former is deduced from the latter. Were it not so, the harmonious realisation would never be possible. If they are opposites, they are so in the limited sense only, viz., in constructing and working out the system of the universe they act as opposites only to let their opposition vanish in the final realisation. This is what harmony implies. The whole process of Samviccakrodaya (rise of the cycle of awareness), which constitutes one of the nine most important features of the Krama system, is directed towards realisation of that harmony where the ideal stands actually realised by all the centres, subjective and otherwise, participating in this great project. It is why, the Krama thinkers are never tired of repeating, the ultimate, i.e., Kālī, is called Perfection-consciousness and the whole universe can be exhausted in its three powers, namely- Transcendent (Parā), Transcendent-Empirial (Parāparā) and Empirial (Aparā),[1] that assume all the forms including the twelve-fold order of Awareness, and suggest how the self-spontaneity manifests itself in varying grades of perfection. Since what we encounter in the beginning of our quest for Reality is the graded perfection alone, Krama system enjoins the gradual course of self-realisation through the successive purification of determinate

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1. T.S., p.28.

thought-constructions (Vikalpa-Saṁskāra). The Awareness-cycle (Saṁviccakra) comprising twelve Kālīs amply demonstrates this initial aspect of the system.

2. RELEVANCE OF THE PRESENT TREATMENT TO ŚĀKTOPĀYA AND ITS METAPHYSICS

As has already been mentioned, Śāktopāya, that is, the Krama system is a name of a very wide range of spiritual pathways that lead to the final attainment. Out of this group the three, namely, Śaktyāviṣkaraṇa (recognition through discovery of intrinsic potency), Krama-Catuṣṭayārtha (four-fold functionalism) and Vikalpa-Saṁskāra (purification of determinate construction) happen to be the most important. All the three incidentally find full expression through Samviccakra or the cycle of Awareness which is going to be discussed presently. Since all the three are teleologically oriented to reach the common goal- indeterminate ultimacy-,their agreement in detail is not only intelligible but natural also.

2-A. ŚAKTYĀVIṢKARAṆA

Let us begin with the process of Śaktyaviṣkaraṇa, a phrase borrowed from Utpala together with all its associations (शक्त्याविष्करणेन प्रत्यभिज्ञोपदर्श्यते I.P.K.1.1.3). According to Kṣemarāja, who must be credited with adding this Upāya as Śakti-Cakra-Vikāsa (expansion of the power-cycle) to the itinerary of Śāktopāya, whether it is the transphenomenal order **or** the phenomenal one, the Divine Essence always retains its authorship of the five-fold act, viz. Sṛṣṭi (emanation), Sthiti (sustenance), Saṁhāra (withdrawal), Vilaya (concealment) and Anugraha (grace).[1] The equation, in this respect, between mundane and transmundane manifestation suggests that the ultimate principle carries out the five processes even in the condition of Saṁsāra. This authorship of the pentadic functionalism occuring within one's own personal experience, if pursued steadily with firm understanding, reveals the true nature of the absolute, i.e., self, to the seeker.[2] What we call Jīvanmukti (liberation within life-time) is not something adventitious, but consists in knowing the universe as an unfoldment of one's own essential being. This aspect of self-unveiling is characterised as Śāktyāviṣkaraṇa.

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[1] तथापि तद्वत् पंचकृत्यानि करोति ।

P.Hṛ. 10.

[2] स्वमिदम् पंचविधकृत्यकारित्वम् आत्मीयं सदा दृढप्रतिपत्त्या
परिशील्यमानं माहेश्वर्यम् उन्मीलयत्येव भक्तिभाजाम् ।

Ibid, p.63.

Also see M.M.P.,p.100.

2-B. KRAMA AS PAÑCĀRTHA AND CATUṢṬAYĀRTHA IDENTIFIED WITH FIVE-FOLD FUNCTIONING OF THE ULTIMATE

The unusual attention, which the present system has focussed on the fivefold function of the absolute in both realms, has won for it the title of Catuṣṭayārthā[1] and Pañcārtha.[2]

It is Catuṣṭayārtha, when we leave out the fifth function, i.e., dispensing of grace (Anugrahītṛtā), as it is nothing but becoming the Absolute itself. And Pañcārtha, obviously, includes the fifth one also. We shall see, later, that these are instrumental to the emergence of the Awareness-cycle or the cycle of Powers. The point, at issue, merits consideration in a wider perspective and greater detail. In the last chapter various meanings of the root Kala, such as Kṣepa, Jñāna, Saṁkhyāna, Gati and Nāda, have been brought to our notice. All of them are identifiable with these five acts, viz., Sṛṣṭi, Sthiti, Saṁhāra, Anākhyā or Vilaya and Anugraha respectively. Similarly, it may be noted that in their nature and structure they anticipate Icchā, Kriyā, Jñāna, Ānanda and Cit, respectively.[1-2] These two equations, if kept in mind, would facilitate us to understand their character and mode of behaviour even with regard to the part played by them in the epistemic context. Consequently, the sub-equations of creation (Sṛṣṭi), sustenance (Sthiti), withdrawal (Laya), etc., with the knowables, the means of knowing and the knower respectively should, therefore, cease to baffle us.[3] These five acts have been differently termed in the several schools of the Krama system owing to their affiliations with different Pīṭhas. The most popular nomenclature comprises Anākhyā and Bhāsā for Tirodhāna and

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[1] क्रम: चतुष्टयार्थ: । T.A.V.,I.p.150
सृष्ट्यादिचतुष्टयमेवक्रमार्थत्वेन प्रतिज्ञायते । M.P.(S).,p.42
एकस्य चित्प्रवाहस्यक्रमभेद: स्वगोचरे ।
इच्छाज्ञानक्रियाभिर्य: क्रमार्थ: सोऽभिधीयते ॥
भेदैश्चतुर्भिरेकस्यां शक्तौ यत्क्रमणं क्रमात् ।
सृष्टिस्थितिलयानाख्यै: स क्रम: परिकीर्तित: ॥

Quoted,Ibid.,p.45

[2] प्रपंचवैचित्र्यभुवं प्रपंचयन् प्ररूढपंचार्थरहस्यमत्क्रियाम् ।
प्रकाशयामास महेश्वर: स्वयं परं परामर्शमयीमहंस्फुराम् ॥

M.M.P.,p.63.

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1. Cf. ibid., pp.60,63; K.S.(A).14;, see ~~xxx~~ the following verses which are quoted by Śitikaṇṭha in M.P.(S), p.45:

चित्स्यादिच्छावती सृष्टिस्तत्र शक्तिः स्थितिः स्मृता ।
ततो निवृत्तिः संहारोऽनाख्या त्वाद्यन्तमध्यगा ॥

अनाख्या चित्परा शुद्धा तदिच्छा सृष्टिरिष्यते ।
स्थितिस्तन्मज्जनं मध्ये संहारस्तन्निवर्तनम् ॥
इच्छानुपातिनी सृष्टिः स्थितिश्चित्त चमत्कृतिः ।
तदभावेन संहारो यस्यान्ते देवतान्वयः ।

2. In Catuṣṭayārtha Ānanda is dropped and Anākhyā coincides with Cit.

3. त स्वामी सृष्टिस्थितिलयमयस्फूर्जितरुचाम् ।
शशांकार्काग्निनाम् युगपदुदयापायबिम्बाः ॥

K.S.(A).10.

Anugraha respectively, the first three terms remaining unchanged. Similarly, in another tradition Atti, Tṛpti, Prāpti, Virati and Viśrānti replace the usual phrase[1] of Sṛṣṭi, Sthiti, Saṁhāra, Vilaya and Anugraha. Yet other traditions supplant these with Udaya, Avabhāsa, Carvaṇa, Kālagrāsa and Viśrānti[2] as well as Ābhāsana, Rakti, Vimarśana, Bījāvasthāpana and Vilāpana respectively.[3]

Since the entire metaphysical base of the Krama system is realisation-oriented, these functional concepts will be examined with reference to the empirical subject and his world of objective experience. Let us take, for illustration, the case of the perception of a post. When a person rivets his eyes on a post, his bare inclination to do so amounts to 'creation' of the object (i.e. post). Creation consists in taking an object (post) as distinguished from the other (i.e. pitcher). Persistence in such a cognition, even for two or three moments, brings out the phenomenon of sustenance; because sustenance is nothing but the staying on of the object in the same condition. But the moment he diverts his attention from the previous object (post) to a new one (pitcher), the previous object is said

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1. M.P.(S), pp.41,42.
2. Ibid., p.42. cp. S.P., p.48.
3. P.Hr. 11.

to stand absorbed (Saṁhāra) and the fresh one, in question, created. Yet, there is an intermediate or transitional state caused by the transit from one state to the other. This is called the fourth state, i.e., Anākhyā casting aside all the objective association, and is said to be characterised by pure consciousness. In our case this state marks the transition from the diversion from the cognition of the post ~~of~~ to the the cognition of the pitcher. Now comes Bhāsā (The **Light**) which, though immanent in all these processes, claims immunity from them.[1]

These acts admit of one more explanation as well. It is common knowledge that a post is usually made of wood; yet, on the occasion of the post's perception, we are not necessarily conscious of its having been manufactured out of wood. Hence, when a post is perceived as a post, its latter aspect (i.e. being a product of wood) remains unnoticed and similarly, when the latter factor is taken note of, the former one recedes to the shade. In each case, whichever (of the two) is perceived is created while the remaining one stands withdrawn. But the complex perception of the post as a whole, e.g., a wooden post, in which both the factors are called upon to render their part, marks out the state of sustenance, because the individual brightness of the two cognitions is for the time

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1. M.M.P., p.53.

being lost in the said configuration. Once the object, whatever be the case, has served its purpose, the determinate consciousness - 'this is a post' - subsides. This period of qualm is known as Anākhyā, the unnameable, followed by the state of realisation of the self-spontaneity of the ultimate thought called Bhāsā.[1] It is in this context that a reference may be made to Kṣemarāja's observations.[2] According to him, transcendental consciousness, while entering into the sphere of the body etc., in the process of self-externalization, "makes objects like blue etc., appear in definite space, time etc. Then with reference to appearance in definite space and time etc., it is His act of emanation (Sṛṣṭṛtā); with reference to appearance in another space and time etc., it is His act of withdrawal or absorption (Saṁhartṛtā); with reference to the actual continuity of the appearance of blue etc., it is His act of maintenance (Sthāpakatā)";[3] act of concealment (Vilayakartṛtā) consists in making the object appear as different and that of dispensing grace (anugraha) lies in appearance of everything as essentially identical with the supreme principle of self-effulgence. By taking another illustration, in which the perception of the yellow follows the perception of the blue, the idea may be made still clearer. Such a case, at the outset, would present the percipient as withdrawer (Saṁhartā) from the point of view of the cognizer of the blue already manifested. But the same would mean creatorship for one who is perceiving yellow being manifested. Sustainer is he with reference to the manifestation of distinction. He exercises concealment with reference to the object whose impression the heart has retained. He comes to be known as dispenser of grace in view of his letting the world, which has been reduced to a germinal form, i.e., memory etc., identify itself with pure awareness.[1] These very five acts have been differently termed in the Krama terminology, e.g., manifesting (Ābhāsana), relishing or attachment (Rakti), self-realising (Vimarśana), settling of the seed (Bījāvasthāpana), and liquefying (Vilāpana) respectively. These have been reinterpreted in terms of perceptual functioning of the senses.[1] Thus, from the exclusive Krama point of view, whatever appears through the successive functioning of the sense-divinities is, so to say, emanated. An object, thus brought forth into appearance, is said to be sustained in experience by the Sthiti-devī (maintenance-goddess) so long as it is enjoyed by the particular cognitive sense. It is withdrawn at the time of confident grasp, viz., "I have known the object." However, when in the process of withdrawal the object of experience generates various inner impressions of doubt, i.e., contraction of nature, it is pulled up to the state of concealment (vilaya or Anākhyā) by making it acquire the germinal state of the future creation. When this world in the germinal condition is held back inwardly, and anything else that figures in our experience at that moment is brought to sameness with the quintessence of the knowing self, through the processes of Haṭhapāka and Alaṁgrāsa (that refuse to tolerate any determinate experience and existence as separate from consciousness), it is regarded as the state of Anugraha. In other words it is the attainment of perfection, an outcome of supernal grace.[2]

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[1] M.M.P., p.53.

[2] P.Hr., pp.62-63. Also cf. M.M.P., p.53. Maheśvarānanda's treatment of the point, in hand, has actually been drawn on Ksemarāja's.

[3] We have tried to retain the translation by Jaideva Singh, in general, except modifying it when there was a difference in interpretation or else occasion demanded so.

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[1] यथा प्रथमाभासितनीलतद्ग्राहकभावापेक्षया संहर्तृत्वम् , अवभासमानपीततद्ग्राहकभावापेक्षया स्रष्टृत्वम्, विच्छिन्नताभासाद्यपेक्षया स्थितिहेतुता, अन्तः संस्काररूपतापादिताभासापेक्षया विलयकारित्वम् , शुद्धसंविदैक्यापन्नप्रविलापितस्मृत्यादिबीजभावाभासापेक्षया अनुग्रहीतृत्वम् इत्येवं सर्वदा सर्वासु दशासु पंचविधकृत्यकारित्वम् माहेश्वरमेव स्वरूपं सर्वत्र जृम्भमाणमवस्थितम् । तत्रैव .....केषांचिदेव अनुत्तरसमाधिधनानां धिष्ण्या अधिरोहति, न तु अन्येषां देहाद्यहंभावभाविनाम् ।

Sp.S.,p.12, also see M.P.(S), pp.44-45.

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[1] Kṣemarāja adds - श्रीमन्महार्थदृष्ट्या दृगादिदेवीप्रसरणक्रमेण ... Ibid, p.64. Curiously enough, Jaideva Singh translates श्रीमन्महार्थदृष्ट्या as 'from the point of view of the highest end' which is not substantiated by facts. It simply means "from the point of view of the Krama."

[2] P.Hr., pp.64-66.

Kṣemarāja takes up this problem in detail in his Spanda-Sandoha written with the sole purpose of explaining as to how this realm of Śakti-Cakra-Vikāsa contributes to the self-recognition.[1] The five-fold function of the absolute is raison detre of the world. But, does it not come in conflict with the established Krama view that the various phenomena of creation and destruction etc., of the universe are brought about by their respective presiding deities ? For Kṣemarāja there is no discrepancy between the two views. His interpretation of the phrase 'Sva-Śakticakra-Vibhavam " (Sp.K.1) in his Spanda-Nirṇaya leaves no doubt on this score. For him, the Absolute, Manthāna Bhairava (be it noted that Kṣemarāja agrees with Abhinavagupta in holding the supremacy of Maheśvara), is the source of the entire cosmic sport embracing creative activity, manifestation, enjoyment and absorption which all proceed from the cycle of twelve divinities, such as Sṛṣṭi, Raktā, etc., the presiding deities of creation etc. But , while these divinities perform their functions, they do so under the impact of a close embrace of the Lord.[2]

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1. Sp. S., pp.16-20.

2. Sp. N., p.6; cp.

अनर्गलस्वात्ममये महेशेतिष्ठन्ति यस्मिन् विभुशक्तयस्ताः ।
तंशक्तिमन्तं प्रणमामि देवं मन्थानसंज्ञं जगदैकसारम् ॥

K.S.(A).28.

This fivefold functional activity of the absolute has a consistent and uniform flow and is revealed to those alone who are endowed with tremendous spiritual awakening.

3. SṚṢṬI-CAKRA : CYCLE OF CREATION

We may now switch over to the other margins of the Five Functions. All these acts, functions, or states of the absolute agency have been conceived, in their own right, as constituting the five cycles (cakras) all going by their respective names. These cycles, in the esoteric language of the system, reflect the flow of Universal energy as a continuum. Hence mutual pervasion among them is not ruled out, rather it is accepted to be the self-evident inference from it. Their acquiring of the individual name depends on predominance of the respective function over the rest of them.[1] Though each act incorporates the semblance of all other acts, the predominance of one implies the emergence of the variety with regard to that one only.[2] Without looking deeper into all these cycles, some brief observation should suffice presently. Sṛṣṭi, Sthiti, Saṁhāra, Anākhyā and Bhāsā - the nature of these acts consists in Kriyā (Jñāna) Icchā, Udyoga (effort) and Pratibhā (lit., Shining to). The very dynamism of the Lord is known as Bhāsā. On the analogy of an unruffled and calm ocean that suffers the rise of waves after waves on its surface owing to it contact with air, it may be suggested that it is Bhāsā which supplies the basis for the rise of all acts in succession. Thus creation is said to be the synthesis of five processes, namely Udyoga, Avabhāsa (manifestation), Carvaṇa (chewing or relishing), Ātma-vilāpana (self-liquefying) and Nistaraṅgatva (wavelessness). All of us, the empirical subjects, are invariably associated with each of these processes. For example, the function of a potter may be analysed. In the first instance, he gets ready to create externally what erstwhile was one with his thought. This is Udyoga. The idea achieves a concrete shape with the aid of a stick, wheel and other instruments. This is Avabhāsa. In the third instance, while employing the product in service of many a purpose, he constantly takes the object as his own. This is called Carvaṇa. The moment it has served its cause (arthakriyā), the potter gets indifferent to it. This is the fourth instance known as Vilāpana, followed by the fifth and final stage called Nistaraṅgatva, when even the memory of the purpose served by the pot vanishes. And thus, though the Bhāsā is beyond Krama (succession), it appears to be successive due to its inherent freedom.[1] The cycle of creation is said to consist of ten crests or aspects (Kaḷās) with reference to the five processes described above and their agents. In the mystic terminology they are known as Yonis and their Siddhas.[2] These Kalās reflect the absolute's first propensity toward self-concretion.

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[1] तत्तदुद्रिक्तांशोपसंग्रहाव सृष्ट्यादीनां पृथग्व्यवस्था । M.M.P.,p.101

[2] ततश्च सृष्ट्यादिपंचकृत्यान्तर्गतमखिलमपि वैचित्र्यमेकस्यां सृष्टावेव परिस्फुरतीत्युक्तं भवति ।

M.M.P.,p.101

4. STHITI-CAKRA : CYCLE OF SUSTENANCE

Now we come to Sthiti-Cakra, the cycle of sustenance. Sustenance consists in continuation of the emanated until the desire to withdraw them has arisen.[2] It has twentytwo aspects, namely, (i) four lords of ages (Yuganāthas), who preside over their respective spiritual seats (Pīṭhas), are known as doer (Kartā), knower (Jñātā), resolver (Vyavasitā) and conscious or Aware (Cetā). They are responsible for the rise of different worlds under the various

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1. M.M.P.,p.101; The views expressed by Dr. Gopinath Kaviraj in his तांत्रिक वाङ्मय में शाक्तदृष्टि (pp.80-91) are taken from M.M.

2. Ibid; M.P.(S), pp.112-114; M.P.(T) 8.7 -
पंचाकाशस्वरूपस्य स्वचक्रस्यानुरूपतः ।
योन्यादिपंचरूपेण पूजनात्मा यतः स्थितः ॥

3. स्थितिर्हि नाम सृष्टानां पदार्थानां यावत् संजिहीर्षोदयमवैयाकुल्येन अवस्थानम् यदुक्तं स्थितिर्नाम स्वरूपस्य तद्रूपतयाधृतिः ।
M.M.P.,pp.102-3.

states of experience namely, wakeful, dream, deep sleep etc. To these four the number of their spouses, the presiding divinities of those Pīṭhas (Oḍḍyāṇa, Jālandhara, Pūrṇagiri and Kāmarūpa) may also be added. These four are known as Kriyā (activity), Jñapti (understanding), Vyavasiti (resolving or determining), and Citi (conscousness). All these are assigned to the head-wheel (Śiraścakra)[1]. (ii) Next come the twelve princes (Rājaputras) that live in hexagon (Ṣaṭkoṇa) of the heart and form two groups of six each. The former, known as Sādhikāra (with authority), includes intellect plus five organs of action; while the latter, known as Niradhikāra (without authority) comprises mind and five organs of intellect.[2] (iii) And, in the centre of that hexagon are seated the two, i.e., Kuleśvara and Kuleśvarī that stand for 'ego' (Ahaṁkāra) and 'egoity' (Abhimāna-Śakti). This completes the total aggregate of twentytwo aspects which lie at the root of self's emergence as the multitude of forms. The lords of the ages impart significance to this cycle.[3]

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1. M.M.P., pp.102-3; also see M.P.(S), pp.114-116.

2. राजनात् प्रकृतिरंजनाच्च मां राजसंज्ञामनुबोधकर्मणाः ।
षट् त्वया पृथगमी प्रवर्तकाः पुत्रभावमधिरोपिताः शिवे ।।

C.G.C.2.43.

3. युगनाथप्रसादेन सर्वदास्य स्थितिर्यतः ।
अतस्तदात्मकत्वेन स्थित्यात्मा पूजनक्रमः ।।

M.P.(T).8.12.

5. SAṀHĀRA-CAKRA: THE CYCLE OF WITHDRAWAL

The sustenance- cycle is succeeded by the Saṁhāra-Cakra (i.e. cycle of withdrawal). Withdrawal consists in holding and drawing the objects - the externally manifested - back to their native fold, e.g., self, in the form of latent traces (Vāsanā) containing potentials of the future creation.[1] Here the eleven Kalās happen to be at work. The 'Ego' (Ahaṁkāra) represents Antaḥkarṇa (internal organ, viz., Manas, Buddhi and Ahaṁkāra) taken as one composite entity. This, together with ten sense-organs, accounts for the eleven Saṁhāra-Śaktis (potencies of withdrawal) which emerge after consuming the former. At this level, the ego works as the subject (because without this the concept of limited subject is meaningless), sense organs as the means of knowledge, and the objects of these senses as knowable. These Kalās are nothing but those aspects of the ultimate dynamism which stand for the internal grasp of this triad.

The notion of Eleven Rudras, in Śaiva and Hindu pantheon, may be easily understood with reference to these Saṁhāra-Śaktis.[2] All the three cycles form the various

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1. संहारो नाम बहिरुद्वान्तानां भावानां पारमेश्वरे प्रकाशे पुनः प्रसूत्यौचित्येन वटधानादिनीत्या वासनात्मतयावस्थानम् ।

M.M.P.,p.103

2. M.M.P.,p.103. For treatment of this problem from the point of view of the alphabatical matrices cf. M.P.(S),pp. 117-118.

modes of self-adoration characterised by indeterminacy. The main objective of these cycles is to make an allowance for all the spiritual aspirants, who have come up to the respective levels of these cakras with an unflinching mental attitudes, to have for ever the process of time nullified (kālagrāsa) at all the different levels of experience.[1]

5-A. THE SIGNIFICANCE OF THE THREE CYCLES :e.g. SṚṢṬI, STHITI AND SAṀHĀRA

The author of the *Mahānayaprakāsa* gives sufficient hints to the effect that a controversy prevailed amidst the sub-schools of the system with regard to the utility and efficacy of the three cycles. The controversy reached the touching heights, and one of the schools actually went to question the very merit of propounding the concept.[2] They are of the opinion, once the mortification of the

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1. सर्गावतारसंहारचक्राणामित्थमिष्यते ।
पूजनात्मस्वरूपाणां क्रमोऽयं निर्विकल्पकः ॥
अत्राधिरूढवृत्तीनां व्युत्थानावसरेऽपि यत् ।
कालग्रासो भवेन्नित्यं नानानुभवभूमिषु ॥

M.P.(T)8.20-21

2. कथनादेव येषां तद्विश्रान्तिर्जायते परा ।
सृष्टिस्थितिसंहारचक्रापेदां न कुर्वते ॥
वृन्दक्रमानन्तरं तैरनाख्यं चक्रमिष्यते ।
सृष्ट्यादिचक्रत्रितयं तन्मते नैवपूज्यते ॥

Ibid.8.24-25.

process of time (Kālagrāsa) has been accomplished by the aspirants, all their psychoses would naturally subside at the final point of concurrence (Saṁkrāma) - a state of unobscured vision and complete rest. Such elevated aspirants are led to ultimate bliss by a little guidance and for them these three cycles are of no use. On their part, they want Anākhyā-Cakra (the cycle of the unnamable) to be worshiped, after Vrnda Cakra. But differs the author of the Mahānaya-Prakāśa (T)[1], for, in his view, the practice and grasp of these three cycles (viz, Sṛṣṭi, Sthiti and Saṁhāra) not only causes the miraculous control over the atmosphere, both internal and external, but also induces an additional sense of self-fulfilment. The scriptural texts, such as the Vīrāvalī and the Siddha-Sūtra have actually inspired the author in formulating such a stand. The scope of threefold cycle can be extended to all the spiritual processes namely, kathana or Uccāra, Pūjana and Saṁkrāma.[2] But more important than this generalisation is the author's remark that these three wheels share a common feature, in the sense, that they are intended to achieve self-revelation (आत्मज्ञानसमुत्थैः), constitute a type of cognitive process akin to retrospection of the objective perception (निर्भावानुभासात्मकैः) and are, thus, deemed to realise their essence as submergence in Awareness (संविन्मज्जनसारतामुपगतैः).[1]

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[1] अस्मिन्मतेऽपि तदपि परिपूर्णार्थमिष्यते ।
स्तवसमारूढिवशाद् प्रभावोहि प्रवर्तते ।।

M.P.(T) 8.26.

[2] For these concepts see Capter 5.

Maheśvarānanda in his Mahārtha-mañjarī finds himself in complete agreement with the author of the Mahānaya-prakāśa. He is quite emphatic in his views and feels that the only valid course open is to assimilate and imbibe the spirit of the five cycles beginning with Sṛṣṭi and ending with Bhāsā. To preach or go in for any other order is an act of blasphemy and profanity.[2] He is not without scriptural support, the Krama-Sadbhāva is his harbinger.[3]

6. ANĀKHYĀ-CAKRA : THE CYCLE OF THE UNNAMABLE

THE NATURE OF ANĀKHYĀ: CONCEPT EXPLAINED — Now we pass on to Anākhyā-Cakra hailed by the veterans as the

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1. M.P.(T) 8.30
2. सृष्ट्यादिभासान्तं चक्रं श्रीदेवपाणिसम्प्रदायानुप्रविष्टैरस्माभिरनुसन्धीयते,
   न पुनरेतद्विपर्ययेण ।

   M.M.P.,p.108
3. Ibid.

~~xxxxxxx~~ quintessence of the system. This is the final stage of the four-fold (catuṣṭayārtha) and the penultimate one of the pentadic (Pañcārtha) Krama. This cycle of the Unnamable is the same what has been severally referred to as the cycle of Awareness (Saḿvicckra). Anākhyā, being a function of the Absolute, represents a particular state of the supreme agency or subjectivity. Thus in the fourfold Krama, Anākhyā is nonetheless recognised as Reality itself, orelse as constituting the basic content of Reality. Automatically, on such a view, Parā Vāk (Supreme Speech) and Anākhyā are not distinguished as such and are held identical.[1] The same Reality conceived as Anākhyā is called Vyāpinī in the context of creation, Samanā in that of sustenance and Unmanā in that of withdrawal.[2] It enlivens the entire panorama of experiencing entities, modes and objects of such experiences, and the subjective reactions growing out of them. It is Anākhyā, as it has freed itself from all the

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1. चेयं ....परावाक् आत्मरूपा.. विश्वमयी संविद् भासते । M.P.(S),p.39.

2. तदुन्मेषवशादिच्छा समुदेति प्रसूयिनी ।
सृष्टिः सा परमा वाचा व्यापिनीति कथ्यते ।।
यत्रेच्छा सा निपतिता बाह्यार्थे सहसैव हि ।
तत्त्ववर्णा स्थितिर्नाम्ना समना सा प्रकीर्तिता ।।
तत्स्वरूपं स्वमादाय संहृता तदुपेक्षणात् ।
संकोचनाद्विकासस्य संहारश्चोन्मनावशात् ।।

Quoted from an āgama, ibid. Also cf.p.42.

three functions. A thing acquires a name in accordance with its function. Naturally a thing cannot claim a name if it has to perform none.[1]

Śitikaṇṭha is clearly in sympathy with the above view-point. Abhinavagupta is comparatively silent on the point, but Jayaratha's treatment of his views in the *Tantrāloka* reflects his inclination towards the above view. Maheśvarānanda appears to have adopted a different line. In his view Krama is five-fold one, Anākhyā occupying the fourth place. Though he denies any substantial difference between Bhāsā and Anākhyā,[2] he makes no pretensions about the penultimacy of the latter. In his view Anākhyā defies a name owing to its transcendence over the three later stages of Vāk beginning with Paśyantī. It has been equated with Sūkṣmā, a new variety of Vāk, which has been introduced by him as a matter of logical deduction. As regards the nature of the anākhyā the author of the *Cid-gagana-candrikā* thinks with Maheśvarānanda. According to the former[3],

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[1] कार्यतस्तु भवेत्ख्यातिर्विनिवृत्तौ कथं हि सा ।
कार्यत्रयविनिर्मुक्ता ह्यनाख्येया प्रकीर्तिता ॥

Quoted, M.P.(S), p.43.

[2] T.A.V., III, p.132; also cp. प्रीणयन्ति चतस्रः सृष्टिदेवी-प्रभृतयः सुधाया इव बलिभिः पतिसंततः स्वात्मसमर्पणेन ।

Kaula Sūtras. (MS), folio 2a.

[3] M.M.P., p.105.

Paśyantī as Nāda, Madhyamā as Bindu, and Vaikharī as Lipi function respectively in the respective wheels, viz., Sṛṣṭi, Sthiti and Saṁhāra. This state, coming up after the withdrawal of the cognitive trinity, viz., subject, object and their relation of knowing, is characterised by the lone survival of consciousness. Since this consciousness is negative in content, consequent upon the removal of other aspects of the cognitive process, it is metaphorically spoken of as 'void' (Śūnya). Intrinsically, this is not a pure vaccum, because there still persists an inner consciousness of the transcendental self-spontaneity in the Yogin's experience.[2] It is pictured as inscrutable, simply because the exact quantum of the ultimate dynamism at this stage can neither be ascertained nor asserted in our language. In this sense even the inexplicability happens to be figurative. The idea has been clearly echoed in the stotrabhattāraka.[3] The two different stands, as narrated above, have led to further divergence among the votaries of the system particularly in regard to the number of

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1. नादविन्दुलिपिविग्रहा गिरस्तत्र ऊर्ध्वंगविमर्शशीकराः ।
संहृतिस्थितिविसृष्टिधामसु व्यापृतस्त्वदध ईशवल्लभे ।

C.G.C.2.9

2. यत स्तत्प्रकाशेप्यविकल्वेन योगिना किमन्तर्विमृष्टव्यं यदलौकिकस्फुरत्तात्मकमासानुभवसौख्यसम्पद्वि जृम्भात्मकतयां पर्यवस्यति ।

M.M.P.,p.104. Also cp. Sp.K.25.

3. यदुक्तं स्तोत्रभट्टारके अकथ्यं वा त्रयातीतमुपचारेण गीयते ।

Quoted, M.M.P., p.104.

aspects, i.e. divinites, associated with the cycle named after this state. It shall be examined at an appropriate time within the confines of this chapter.

Immense importance has been attached to Anākhyā Cakra, for there is no better vehicle of attaining the cherished objective of self-knowledge. Two reasons have been adduced to support the contention. The one is mystico-philosophical and other is psycho-metaphysical. The former unveils the basic texture of the Sṛṣṭi-Cakra etc., while the later outlines the spiritual possibilities in proportion to the aspirant's phychological make-up and susceptibilities.

On our analysis of the five functional states of a living organism or the Supernal Being, and for that matter, all the respective Cakras associated with these states, one has a reason to think that each of all these Cakras overlaps and passes through the rest of them. Thus of Sṛṣṭi, Sthiti and Saṁhāra, Sṛṣṭikrama is embraced by Sthiti, Saṁhāra and Anākhyā, or the Sthiti by Saṁhāra and Anākhyā etc. Hence, one would be fully justified in conceiving such a cycle corresponding to Anākhyā state of subjecthood, the terminus to which every thing moves. But, one may suspect that there is no room for its further sub-division as done by some thinkers into sub-states like Sṛṣṭi-anākhyā, Sthiti-anākhyā and Saṁhāra-anākhyā. Is it to suggest that the pure indeterminate Matrix splits itself into Sṛṣṭi, Anākhyā etc., falling back upon its association with distinguishing attributes (upādhis) etc. The clearcut answer is that considering the structure of the respective cycles as a whole (i.e. comprising various states, e.g. rise, maintenance, submersion etc.), it would easily be discovered that the cycles in question are necessarily one with their representative states and are finally reposed in themselves. Thus, for example, Sṛṣṭi Cakra is Sṛṣṭi in essence and rests in Sṛṣṭi. The same is true with the other two, i.e., Sthiti and Saṁhāra. It is only in Anākhyā Ckara that their repose in the fourth stage or final state (instead of themselves) becomes possible. Thus, in Anākhyā Cakra creation, sustenance and withdrawal etc., though each successive in its place, are reposed in Sṛṣṭyanākhya, Sthity-anākhya and Saṁhārānākhya respectively.[1] And these three levels of anākhyā, which so far were associated with their distinguishing attributes (upādhis), now lose themselves in the primeval indeterminate

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[1] क्रमत्रयस्य स्वरूपमात्रविश्रान्तिरेव अस्ति, न तु तुर्यक्रमगर्भीभाव: । आख्यचक्रे तु सृष्टि: क्रमगर्भापि सृष्ट्यनाख्यविश्रान्तैव, स्थितिश्च क्रमगर्भापि स्थित्यनाख्यपरा, संहारश्च क्रमगर्भोऽपि संहारानाख्यपरायण: ।

M.P.(S), p.119.

Anākhyā and assume unity with it. The Kramas like Sṛṣṭi etc., are actually rediscovered in order that they may attain identity with their prius.[1] Otherwise, the very idea of diversity is foreign to it. Even then this multiplicity, e.g., Anākhya-Prabhava (born of anākhyā), Anākhya-maya (of the nature of anākhyā), Anākhya-pratiṣṭhita (grounded on anākhyā) and Anākhya-viśrānta (reposed in anākhyā), is brought out anew, simply to feel the full rigour of an unbroken spiritual continuum by letting the breaks ultimately disappear in the forceful current of harmonious awareness.[2]

The other factor which contributes heavily to Anākhyā Cakra's enormous significance grows out of its very nature. The Cakras such as Sṛṣṭi, etc., operate in the hemisphere of succession. But Anākhyā is supra-successive.[3] Whatever the touch it has with the world of succession, it is because it constitutes their substrate.[4] Anākhyā cycle occupies a unique position in the course of

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1. एष सृष्ट्यादिक्रमो मूलभूतानाख्यस्वरूपविश्रान्तये पुनराविष्कृतः
   इति - तत्परोऽयं प्रपंचजातः । M.P.(S),p.119
2. अनाख्यप्रभवोऽनाख्यमयोऽनाख्यप्रतिष्ठितोऽनाख्यविश्रान्तश्च, इति विभाग-
   पूर्वकमविभागविश्रान्त एक एवाखण्डचिदाभासरूपो अनाख्यक्रममयो भेदविगलनेन
   सामरस्यमयो महार्थः । Ibid, p.120
3. अक्रमक्रमकलोत्तीर्णं प्रथम । M.P.(T),9.1.
4. सगवितारसंहाराः क्रमात्मानो व्यवस्थिताः ।
   अनाख्यक्रममपि क्रमात्त्वमैव तदाश्रयात् ॥ Ibid. 9.19.

spiritual quest and is conducive to the forcible and sudden mortification of the process of time (Kālagrāsa); because, it bustles with trans-sequential self-awareness and, yet, remains anointed with sequence.[1] The natural outcome is that whatever the object, if it is traversed by our senses, the phenomenon of Anākhyā is very much in force. In other words, Anākhyā covers all the world of our daily intercourse including not only the relation, but the relata as well.[2]

The Anākhyā is a priori in the sense that it pervades, although essentially supra-sequential by itself, the domain of succession that entails and characterises the phases of emanation, sustenance and withdrawal.[3] The Krama thinker means to say, that the phenomenon of succession is possible only when the reality appears in discrete and discontinuous bits. But, at the same time, the apparently sundered and insular moments do not give up inherent rhythm

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1. अक्रमात्मपरामर्शात् क्रमाकर्षणरूपिणः ।
कालस्य सहसा ग्राससंक्रमादित्थमिष्यते ॥
M.P.(T),9.20

2. यस्मिन् यस्मिन् हि विषये संक्रामन्ति मरीचयः ।
तत्र तत्र ह्यनायासादनाख्यस्फुरणं स्थितम् ॥ Ibid. 9.21.

3. तत् सर्गस्थितिसंहाररूपे योयः क्रमः स्थितः ।
तत्र तत्राक्रमत्वेन अनाख्यं प्रथमं स्थितम् ॥
M.P.(T).23.

and relation. Really speaking, the succession as an exclusive entity does not suffer any connection in between the objects and, thus, the whole universe is reduced to the chaotic state of disconnected islands. Similarly, in a continuum denying to it any possibility of its emergence as successive phenomena, the concept of relation becomes logically meaningless and redundant. It is only through the Reality, manifesting itself through its own spontaneity into the exclusive and opposing events, that the phenomena of succession and their mutual framework can be accounted for. In this particular instance, Anākhya Cakra stands for that continnum that dwells constantly in all the phases, such as creation etc., which are said to be successive as they stand isolated by mutual exclusion and abnegation. At this junction, the interlude between the succession and non-succession, there comes a stage of complete self-poise (viśrānti) free from the tinge of either due to loss of 'Time' as a determinant of our experience.[1] Time's (i.e., succession's) elimination is a must. Otherwise, the whole process of knowing would go bankrupt, for it would fail to comprehend the 'other' object. This is due to the fact that the object and cognition both have taken recourse to varying nature and form as a result of delimitation of their essential being, i.e., self. First there is blue, then apprehension and still then relish or thorough grasp--and, if all stand in mutual isolation, the knowledge of blue would ever remain an impossibility. The phenomenon of knowledge is possible only when we are able to trace out the hidden liaison among the retala. Although the succession has been defined as Kāla by mutual exclusion (Anyonyavarjanāt), the phenomenon of understanding cannot be possible without taking into account the retala in utter isolation from one another.

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[1] अत्रांतरेऽपि विश्रान्तिः क्रमाक्रमपदोज्झिता ।
कालोपाधेरनाक्रम्ये नान्तरीयकतया स्थिता ॥

M.P.(T).9.24.

Thus, we have to contend, all our experience and our communication with the external and mental world becomes feasible on the role played by Anākhyā. In this way we face the phenomenon of succession, and without denying the 'difference' or the 'exclusion' we have an experience thereof owing to anākhyā. And, at this point, the possibility of emergence as well as knowledge of manifold variety that is our world arises.[1]

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[1] M.P. (T) p.9.25-30:

नोचेद् भावान्तरे संविद् प्रसरेद् कथमन्यथा ।
तद्रूपमात्रावष्टम्भाव परिच्छिन्नात्मरूपत: ।।
नीले तावद् स्थितं मानं मानं च किल चर्वणो ।
क्रमेण स्थितं नो चेन्नीलसंविन्नसिध्यति ।।

(contd....)

Since, the mystical phenomenon of Anākhyā has been dwelt upon in a context devising ways for spiritual emancipation, it gains added significance. Emancipation or, more correctly, 'liberation within life-time (Jīvanmukti), consists in realising the self as it is.[1] Hence, the Krama thinker does not plead a negative attitude towards life, instead, it adopts a positive one. By taking each and every mode of life as true and genuine as any other could be, he makes the respective stages of spiritual aspirants the starting points of spiritual progression. There is no point in disparaging a man who is too much motivated by a sheer carnal desire or addicted to alchohal or given to eating of meat; because, each one entertains the possibilities of spiritual emancipation.[2] The modus operandi should be

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(contd....) आदौनीलं ततो भानं ततश्च यदि चर्वणाम् ।
अन्योन्यपरिहारेण नीलसंविन्न तद्भवेत् ॥
कालक्रमात्मा कथितः क्रमश्चान्योन्यवर्जनात् ।
नैवं काचित् प्रतीतिः स्याद्द्विविधांशाभभेदतः ॥
तन्निरंशविदां भोगमयानाख्यानुभावतः ।
सर्वानुभवसंसिद्धौ लोकयात्रा प्रतिष्ठिता ॥

आमुखाद् भासमानश्च क्रमो योऽयं व्यवस्थितः ।
यथानुभवमेतस्य भेदेऽनाख्यं स्फुटं स्थितम् ॥

[1] यथास्थितस्य तस्यातः स्वरूपमुपपद्यते ।
स्तत्परिज्ञानमयी जीवन्मुक्तिर्निगद्यते ॥ M.P.(T)p.9.14

[2] प्रायो हि मैथुने मद्ये मांसे च परिदृश्यते ।
आसक्तिः सर्वजन्तूनाम् विशेषात् कस्यचित् क्वचित् ॥ (contd....)

such as to create a sense of respect for whatever they are addicted to, since every thing, intrinsically, has flown from one single source. Corresponding to the various states of deep respect for and consequent involvement in their respective enjoyments, their susceptibility to spiritual elation swells up; and, the stage comes, when they prove spiritually as emancipated as others having come through different paths.[1] Follows the implication that real spiritual adventure consists in sublimating the perspective, enlarging the vision and reorienting the attitude. Any spiritual discipline, worth the name, must aim at fostering this value or attitude. It has been therefore rightly said, the one, who has realised the essence of Anākhyā, ever remains inebriated with an awareness of harmony in experiences at all the levels.[2]

(contd....(2)....)

यदि तत्यागसंरम्भः पूर्वं तेषां विधीयते ।
उपदेशो न स मनागपि चित्ते प्ररोहति ॥
M.P.(T).9.4.5

1. यथास्थितोपभोगात्मपूर्वं यत्तूपदिश्यते ।
तत्राधिकढलौकिस्य श्रद्धापूर्वं प्रजायते ॥

Ibid. 9.8.

2. लोलीभावस्थितं नित्यं सर्वानुभवभूमिषु । Ibid. 9.2.

6-A. ANĀKHYĀ-CAKRA AS SAṀVICCAKRA AND ŚĀKTOPĀYA

Now we have come to a delicate point. The rise of the 'cycle of Awareness' (Saṁviccakra) has been laid down as one of the cardinal necessities of the system. In fact, the Anākhya-Cakra and the Samviccakra differ in names only. The essence of various descriptions of Śāktopāya consists in marking out the gradual stages through which a determinate idea, a logical construction, passes in order to get purged of all adventitious and impurifying affiliations. Thus, the residue, in any case, would be Pure Thought. The strengthening of the indeterminate idea, in the yogin, accounts for the emergence of the cycle of Awareness.[1] Really speaking the entire Śāktopāya is mental in structure (Cidupāya), psychological in character (Jnanopaya) and epistemic in approach (Mānopāya). Were it not so, we would completely write off our experiences of this manifold world rendering the whole philosophy an exercise in futility. The whole universe can be bracketed, without exception, under three heads, viz. Knower (Pramātā), means of knowing (Pramaṇa) and knowable (Prameya). They are nothing but the forms assumed by the absolute dynamism so as to satisfy the urge of self-expression. Each such cognitive form of

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1. T.A.V., I, p.299.

supreme consciousness passes through a fourfold phase (Krama-Catuṣṭaya), namely emanation, sustenance, withdrawal and anākhyā.[1] Thus, four different modes of an object are possible owing to the emergence (Ullāsa), enjoyment (Sambhoga), relish (carvaṇa), and cessation or conclusion (Virāma) thereof. Similar is the case with the means of knowledge (Prameya) and the knower (Pramātā), too.[2] The famous twelve deities conform to respective contents of their prototypes and form a group of four each.[3] Since they are essentially identical with the inherent activity of the thought, it is on their strength that the pure thought- the indeterminate idea, free from even the latent traces of logical thought construction (Vikalpa or buddhi-nirmāṇa), is

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1. एवं स्वरूपरूपं हि मेयमानप्रमातृत: ।
सर्गावतारसंहारमयैराक्रम्य वर्तते ॥
M.P.(T).9.15; also quoted by Jayaratha, T.A.V.,III,p.128.

2. तत्र मेयस्वरूपस्य चतुर्धा भेदसम्भव: ।
आदावकलितोल्लासस्तत्सम्भोगस्तत: परम् ॥
ततोऽपि चर्वणा तत्र विरामस्तदनन्तरम् ।
एवं मानस्वरूपेऽपि चतुर्धा भेदसम्भव: ॥
स्वौचित्येन परिज्ञेयो मातृरूपे तथैव च ।

Ibid, 9.31-33.

3. स्वस्वरूपानुगुण्येन प्रत्येकं कलनावशात् ।
सृष्टिस्थित्यादिभिर्भेदैश्चतुर्धा अपि ता: स्थिता: ।

Ibid. 9.16.

revealed to the knower or the spiritual pilgrim.[1]

The same problem has been tackled elsewhere in a typically different way. Śitikaṇṭha, the talented author of the Mahānaya Prakāśa, finds out at least three stages in each act, howsoever subtle or minute it may be. By generalization, he applies this principle in purely an epistemic context. For instance, when we punch a hundred lotus-leaves by one stroke, though the process of piercing through is very difficult to catch and is liable only to be ascertained logically, the each leaf feels the pressure of the stroke at three points consecutively, viz. the beginning, the middle and the end. Though the time consumed is computable only mathematically, yet there had been, thus atleast three hundred punches. Likewise, each expansion of awareness (Saṁvit-prasāra) , i.e., each cognitive process, comprises at least three stages[2]. Wherever there is a phenomenon

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1. M.P.(T), 9.34.

2. इति सूक्ष्मेऽपि संवित्प्रसरे प्रत्येकं भूमिकात्रयसंभवः । ... उदयोऽपि आदिमध्यावसानभेदेन त्रिधा । एवं स्थितिरपि उद्यन्ती स्थितिमती प्रत्यस्तमिता तथा संहारोऽपि प्रवर्तमानः प्रवृत्त उपशान्तश्च ...इति नवधा भावः । ... ज्ञानस्य आद्यन्तसमतया क्रमव्यवस्था भूमिकाभेदेन भासते ... स चोक्तवद् आद्येन सह चतुर्धा महाक्रमः परिभाष्यते ।

M.P.(S), pp.40-41.

of knowledge, an apprehension rises, subsists and then disappears. These stages are still divisible into three sub-stages, viz., emanation into Ādi, Madhya and Avasāna; sustenance into Udyantī, Sthitimatī and Pratyastamitā; and withdrawal or disappearance into Pravartamāna, Pravṛtta and Upaśānta. These nine stages together with the three sub-stages of anākhyā account for the fourfold succession (Krama) and the twelvefold rise of awareness. It is why these stages underlying a cognition have been identified with the vibrations, i.e., functioning, of the senses. According to the Kramakeli, they stand in the following order[1] -

Sṛṣṭi-Sṛṣṭi, Sṛṣṭi-Sthiti, Sṛṣṭi-Saṁhāra, Sṛṣṭi-turīya; Sthiti-Sṛṣṭi, Sthiti-Sthiti, Sthiti-Saṁhāra, Sthiti-turīya; Saṁhāra-Sṛṣṭi, Saṁhāra-Sthiti, Saṁhāra-Saṁhāra and Saṁhāra-Turīya.

And, as already pointed out in the preceding chapter, the perfection of the ultimate reality shows itself in manifesting the tremendous multitude of powers, three being the chief-powers among them, accounting for the rise etc., of the universe and subsuming all the subsidiary powers within. Each of these three, known as Parā, Parāparā and Aparā, assumes four forms in Sṛṣṭi, Shiti, Laya and Turya. This fourfold rise of each power accounts for the twelve stages of cosmic unfolding. The same are known as Sṛṣṭikālī etc., in mystic parlance.[1] Abhinavagupta, though himself the author of the above scheme, deviates a bit from it in his Tantrasāra in suggesting that the four divinities, including the principle of the ultimate freedom called Kālasaṁkarṣiṇī, assumes three forms each in creation, sustenance and disappearance respectively.[2] Much capital should not be made out of this apparent digression which, according to Jayaratha, is not accidental but purposive and serves the interest of particular schools.[3]

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[1] M.M.P., p.104.

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1. तस्य शक्तय एवैतास्तिस्रो भान्ति परादिकाः ।
सृष्टौ स्थितौ लये तुर्ये तेनैता द्वादशोदिताः ॥

T.A.1.107; and

तदुक्तम् धाम्नां त्रयाणामप्येषाम् सृष्टयादिक्रमयोगतः ।
भवेच्चतुर्धावस्थानमेवं द्वादशधोदितः ॥
स्वसंवित्परमादित्यप्रकाशवपुरव्ययः ।

T.A.V.,I,p.151

2. ताः एताः चतस्रः शक्तयः स्वातन्त्र्यात् प्रत्येकं त्रिधैव वर्तते ।
सृष्टौ स्थितौ संहारे च इति द्वादश भवन्ति ॥

T.S.,pp.28-29.

3. T.A.V.,III,p.134.

6-B. CONTROVERSY ABOUT THE PRECISE NUMBER OF ASPECTS IN ANAKHYA-CAKRA

We have been consciously trying to avoid an important but controversial issue, how many aspects are there in Anākhyā Cakra - twelve or thirteen? The problem has proved an enigma with the different spokesmen of the system. It has, consequently, always remained a subject of heated criticism and riddled by the controversy that has been raging round it within the confines of the system. By the majority opinion, there are thirteen aspects or crests in Anākhyā-cycle.[1] This view, according to Maheśvarānanda, has full support of such celebrated texts as the Kramakeli[2], the Mahānayaprakāśa[3] and the Stotrabhaṭṭāraka.[4] The thirteenth

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1. तत्र च ताः शक्तयस्त्रयोदश । M.M.P., p.104
2. इति क्रमकेलिक्लृप्तया ... त्रयोदशीभूतया... Ibid.
3. आसां द्विषट्कदेवीनां वमनग्रासतत्पराम् ।
   देवीं त्रयोदशीं वन्दे तादात्म्यप्रतिपत्तये ॥

   Quoted, ibid. The verse is not traceable in the published edition of M.P.(T). It might be one of the concluding verses which are missing from the MS on which the published text is based. But the Maheśvarānanda's presentation of M.P.(T)'s stand is faithful, as is evident from the following verse which is available in the published text :

   कालग्रासान्तमुदयाच्चतुर्धा विहितो हि यः ।
   तस्य विश्रान्तिरेकैव ततो देव्यस्त्रयोदश ॥ 9.17-18.

   Jayaratha cites these lines without revealing the source and has subjected them to a harsh criticism. cf. T.A.V., III, p.128 and onwards.
4. एताश्च सृष्टिकाल्यादिव्यपदेशेन स्तोत्रभट्टारकादौ उद्घाट्यन्त इति
   त्रयोदशसंविधानोपनिषद् । M.M.P., p.105; cp.
   एतदर्थानुसारेण स्तोत्रभट्टारके मया । M.P.(T).9.69

guardian deity is Bhasa herself which is stringed through all the twelve goddesses, the mystic symbols of their respective phenomena.[1] They number thirteen. Because, on the one hand, there are twelve individual senses which in the absence of any activity owing to utter want of objective world are condensed to sheer subjective existence, and consequently justify their subsistence like the inner bulbous root (antaḥkandavat) by containing the seeds of future multiform objectivity. And, on the other, there is their totality or epitome (Samaṣṭi) which is the Divinity par excellence.[2] The Cid-gagana-candrikā, too appears to have joined hands with the advocates of the thirteen Kālīs.[3] The Thirteenth goddess is portrayed as being immanent in the twelvefold succession and yet transcending their order.

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[1] आख्याभासयोरत्र नोपदिष्टः पृथङ्मनुः इति स्थित्या सर्वानुस्यूतया भासाभट्टारिकया त्रयोदशीभूतया परिस्पन्दतया अध्यवसीयन्ते ।

M.M.P., p.104

[2] याः सृष्ट्यः स्थापयित्र्यः संहर्त्र्यश्च तास्तादात्त्विकावस्थायां संहर्तृमात्रपारिशेष्ये पि उद्भविष्यद्वेद्यवैचित्र्यापेक्षया किंचिदन्तः - कन्दवदवतिष्ठमाना द्वादशेन्द्रियतत्समष्ट्यात्मना त्रयोदश संभवंति ।

Ibid.

[3] त्वष्टुरम्ब शिवबोधभास्वतः पुष्टितः प्रभृति या मरीचयः ।
द्वादशक्रमपदत्रयोर्ध्वगास्तासु संचरसि त्रयोदशी ।

C.G.C.2.70

This view is further corroborated by a doubtful reference to Sukālī,[1] (Sādhukālī) which accounts for the addition of one aspect to the twelve kālīs recognised unanimously and whose inclusion has been strongly objected to by Jayaratha. However, the viewpoint has not died out even today. Scholars like M.M.Dr. Gopinath Kaviraj are not averse to such a view.[2] Moreover, the view seems to have been inspited by such agmic texts as the *Sārdhaśatika*[3] and the *Tantrārājabhaṭṭāraka.*[4]

Jayaratha, coming in the tradition of Abhinavagupta, rejects the above thesis with the solid conviction that twelve Kālīs alone form the subject matter of Anākhyā Cakra.

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1. कालपावकमुखं शिवान्तकं विश्वमब्धिपतितोदबिन्दुवद् ।
पूर्णतां वहति यत्र दीप्तिचिद्घस्मरी त्वमिह साधुकाल्यसि C.G.C.2.51
The reference is said to be doubtful, because Agnihotra Sastri the commentator, takes it as a delineation of Kālānalarudrakālī. Whereas, Trivikrama Tirth, the editor of the other edition, indexes the verse as depitcing Sukālī (cf.p.6, Skt.Int.). On our part, we do not attach much credence to the view of Sastri whose treatment of the Kālīs, though learned and brilliant as usual, is a bit off the track. The ground for our contention lies in his overfondness for giving as many interpretations to a verse as are even remotely possible. This habit carries him to the extreme of discovering even more than 14 kālīs (cf.C.G.C.,II,p.230), whereas, in fact, Kramastotra is said to have eulogized 12 or at most 13 Kālis according to differing traditions.

2. तांत्रिक वाङ्मय में शाक्तदृष्टि । p.92.

3. चन्द्रकालीपदं चान्ते त्रयोदश उदाहृता: ।
Quoted, T.A.V., III, p.161.

4. त्रयोदशविधा काली विज्ञेया नामभेदत: । Quoted, ibid, p.189.

And the one, who is vehemently scrupulous about this point, cannot be dismissed from the fraternity of the Krama thinkers[1] for the simple fault of sticking to his conviction which to him is the only rational thesis.

The Āgamic authority, according to Jayaratha, is itself divided in its judgment and hence cannot be held to be absolutely binding. For example, the Krama Sadbhāva holds the number of deities to be seventeen and yet another āgama posits twelve[2]. In the face of such wide divergences, the āgamas fail to have a final word in the matter.

It is in the fitness of things to suggest that these scriptural texts did not build upon reason alone. If they did build it upon reason, they did it equally on mystical experience. That is perhaps the chief reason, why the need of self-realization never left their horizon. Most naturally, the scales on which they built might have been as comprehensive as could possibly be, yet they never precluded the needs of mystic experience which could have been different in varying contexts.

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[1] तदत्र क्रमनयसमानकद्यत्वविवदायामपि कथमेतद्विरुद्धमभिहितं द्वादशैवदेव्यः इति ? अत्रोच्यते ।
Quoted, T.A.V., III, p. 190.

[2] ग्रसते या महाकाली अष्टका कालनाशिनी ।
सप्तादशी तु सा काली वृद्धिसर्वार्थकारिणी ॥ Quoted, Ibid, p. 190.

[3] यत्सृष्टिस्थितिसंहाररक्तैश्च यममृत्युभिः ।
रुद्रमार्तण्डपरमादित्यकालाग्निरुद्रकैः ।।

पदैश्च समहाकालैः कालीशब्दान्तयोजितैः ।
महाभैरवचण्डोग्रघोरकालीपदं नयेत ।।

Quoted, Ibid, p. 191. By excluding sukālī the āgama enumerates only twelve.

Now let us look to the ancients and tradition.

According to a substantial number of authors the Kramastotra is supposed to have advocated the adoration of thirteen deities. We have presently seen Maheśvarānanda interpreting the Kramakeli of Abhinava as favouring his viewpoint. But Jayaratha once again refutes this contention with the same vehemence.[1] Abhinavagupta, according to Jayaratha, had inherited the tradition right from Govindaraja through Somānanda etc.,[2] and he never deviated from it for a second. Jayaratha, no doubt, concedes that Śivānanda, who was the first preceptor of the system and also the grand-teacher of Govindarāja etc., propounded thirteen Kālīs as is evident from his only two extent verses.[3] At least here

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[1] एवं क्रमकेलावपि एतदङ्गीकारेण यदनेन ग्रन्थकृता व्याख्यातं तत्रापि अन्यथा न किंचित्संभाव्यम् ।
T.A.V.III., p.191.

[2] Ibid, pp.192, 194.

[3] एतः श्रीमदवतारकनाथस्यापि अत्र त्रयोदशैव विवक्षिताः यः श्रीगोविन्दराजादीनामपि परमगुरुत्वेन स्थितः, यदाह

एकं स्वरूपरूपं प्रसरस्थितिविलयभेदतस्त्रिविधम् ।
प्रत्येकमुदयसंस्थितिलयविश्रमतश्चतुर्विधं तदपि ॥
इति वसुपंचकसंख्यं विधाय सहजरूपमात्मीयम् ।
विश्वविवर्तावर्तप्रवर्तकं जयति ते रूपम् ॥

Ibid, p.197.

Jayaratha is not in a position to contradict it; but, on the testimony of a verse which has come down to Jayaratha through Govindarāja imbibing the view of Śivānanda,[1] it does not remove the possibility of his having expounded the other thesis as well. And to the doubt, that it would entail self-contradiction between the two distinct stands taken up by the same author, Jayaratha's reply is, that it is the nemesis of determinate thought-construction (Vikalpa) - which induces a sense of distinction in apprehending a thing even which is uniform and one. 'The head of Rahu' (Rāhoḥ Śiraḥ) is an expression that takes into consideration such instances. So, the natural conclusion is that the whole galaxy of Krama savants, including the author of the Krama Stotra, has stood by the thesis of twelve stages.[2] Though, historically speaking, the Krama Stotra was amenable to both sorts of ~~kmakxx~~ interpretations, and it was thought expedient to go in for one which one's preceptor advised.[3]

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1. किं तु अस्य द्वादशापि अभिप्रेता इत्यभिदध्मः यदधिकारेण श्रीगोविन्दराजादीनामुपदेशः प्रवृत्तो योऽस्मत्पर्यन्तमपि प्राप्तः, यदाह

    कालस्य कालिदेहं विमृश्य मुनिपंचसंख्यया भिन्नम् ।
    स्वस्मिन्विराजमानं तद्रूपं कुर्वती जयसि ।।

    T.A.V., III, p.198.

2. वस्तुतस्त्वेतत् उभयत्रापि विकल्पस्य दौरात्म्यं यत् राहोः शिरः इतिवदभिन्नमपि वस्तु भेदेनामृशतीति, तस्मात् द्वादशधात्वमेवात्र वक्तुमभिप्रेतं सिद्धपादानाम् इत्यवगन्तव्यम् ।

    Ibid., p.199.

3. Ibid, p.203.

6-B(I). CORE OF THE PROBLEM WITH REFERENCE TO COGNITIVE PROCESS EXAMINED

After attending to the problem from traditional point of view, Jayaratha has tried to examine at length the pros and cons of the same on a metaphysical plane. The point at issue is to find out, why at all there cannot be more aspects than twelve as admitted by Abhinava. Jayaratha, on the authority of his master, answers it by calling upon us to analyse the complex process of cognition. To him the concept of twelve-fold stages is integral to the cognitive process itself. To say that thought is inherentally dynamic is to suggest that all the outer vibrations are contained within that dynamism. Perception is a process whereby the objects are manifested (ābhāsas) outside; but, this manifestation is really internal. It is a function that organises the different cognitions so that even in the world of external objects mutual connections obtain. The cognition is a relation that obtains between the subject and the object. The entire manifold variety belongs to either side; and, since both are organised by cognitive activity so as to give us a percept, the relation (Pramāṇa) becomes most important. It would be recalled that Śāktopāya has been described as 'Pramāṇopāya', perhaps with a view to bringing out the importance it attaches to the relation, as bridging the unsurmountable gap between the two. In the system, subject is nothing but the I-experience, the self-consciousness, which due to its integral freedom appears as means of knowledge in the form of twelve senses including Manas and intellect. Hence cognitive instrument is reckoned as the external manifestation of the subject, and the latter is said to be comprised in the former. What is generally known as cognitive instrument is but the 'knowing' itself that presupposes an objective framework of reference implying that the pramāṇa is an inclusive principle and comprehends the object within its strict confines.[1] In the esoteric terminology of the system, Fire (agni) represents subject because it guts up the fuel of duality, the Sun(Sūrya) means of knowledge because it reveals the object to the subject, and the moon (Soma) object because it depends upon the means of knowledge for its revelation.[2]

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[1] स च द्वादशधा तत्र सर्वमन्तर्भवेद्यत: ।
सूर्य एव हि सोमात्मा स च विश्वमय: स्थित: ।।

T.A.,4.123-4.

[2] योयं वह्नि: परं तत्त्वं प्रमातुरिदमेवतद् ।
सूर्यं प्रमाणमित्याहु: सोमं मेयं प्रचक्षते ।
अन्योन्यमवियुक्तौ तौ स्वतन्त्रावप्युभौ स्थितौ ।।

Quoted, T.A.V., III, p.126. It may be noted that the equation of emanation, sustenance and submergence with object, means of knowledge and subject respectively bears the brunt of same thesis. Because, an object cannot be said to have enamated until revealed; revelation is not possible unless the objective existence persists at the moment of grasp; and, the resulting knowledge would be meaningless, if the object does not figure in it, Cf.

त स्वामी सृष्टिस्थितिलयमयस्फूर्जितरुचां
शशाङ्काग्नीनां युगपदुदयापायविभवा: ।

K.S.(A).10.

The modes or aspects of cognitive process amount to twelve, as has been often repeated, because of the fourfold operation of each of the three parts of the cognitive process.[1] The Krama scholars have gone farther by seeking enlargement of this principle. Since all these spheres of cognition and, for that matter, life belong to what we call historic reality through which the trans-historical reality seeks its expression, everything - the experience, the instrument of experience and the referent of experience - has to undergo this twelvefold process, i.e., to assume the twelvefold forms which, the Krama thinker feels, are devised to realise the highest objective conceivable. Hence, each sense is depicted having twelve forms.[2] The same is the case with the objective existence.[3] By a further enlargement of the idea, on the basis of mutual ~~enlargement~~ pervasion of all the cognitive states by each other, it is held that each of the twelve stages contains

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1. सा च मातरि विज्ञाने माने करणगोचरे ।
मेये चतुर्विधं भाति रूपमाश्रित्य सर्वदा ॥

T.A.,4.125.

2. अत्र तात्पर्यतः प्रोक्तमदो क्रमचतुष्टयम् ।
एकैकत्र यतस्तेन द्वादशात्मकतोदिता ॥

T.A. 4.145.

3. तन्मेयदशायामपि अस्या द्वादशात्मकत्वमेव ।

T.A.V.,III,p.156.

twelvefold mode and accounts for the 144 deities.[1] The view has been expressed in technical context of Sañcāra-pūjā and gives a further fillip to the thesis of twelve Kālīs.[2]

To the opponent Jayaratha's explanation is beside the mark. Because, the exponents of the concept of thirteen aspects themselves offer the same reasons for explaining the twelvefold analytical activity of the Godhead.[3] They differ from Jayaratha and Abhinava in including the Ultimate as the final constituent of the Anākhyā Cakra.[4]

The whole controversy boils down to this that Abhinava does not take into account the transcendental aspect along with immanent ones, whereas the opposing camp takes both the forms together.

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1. यैकैकस्यामपि द्वादशात्मकत्वात् संचारक्रमपूजायां चतुश्चत्वारिंशदधिकं शतं पूज्यत्वेनोक्तम् ।

   T.A.V.,III,p.188.

2. अत एव च आदर्शरूपमभिधातुमवकाशलेशोऽपि नास्ति इति युक्तमुक्तम् परमार्थतः संविद् द्वादशात्मैव इति ।

   Ibid.

3. Ibid, p.128.

4. Cf. Abhi.,pp.522-25 for faithful reproduction of Jayaratha's full argumentation in English.

6-C. ANĀKHYA : THE PŪJANA KRAMA vs. SAṀVIT-KRAMA

A few remarks, perhaps, may be relevant and revealing both in the context. To a student of the system, this divergence of views in regard to such an important aspect is not casual but flows from an altogether different sourse. In Anākhyā Cakra, in so far as these stages are modes of godly expression and at the same time represent different ladders of spiritual discipline each implying its own guardian deity and its esoteric significance, they have been numbered thirteen; and Anākhyā-cakra has been regarded as a pūjana-cakra, i.e., the cycle of worship.[1] These stages also mark out the gradual progress in the spiritual awakening of the mystic,[2] who has given too much to the world before the sublimation of his attitude. But at the same time, inasmuchas these stages are the unravellings of the self-awareness and the model expressions of self-spontaneity constituting the fulcrum of all cognitive phenomena and psychological processes, they number twelve; and Anākhyā cakra is then ranked as Saṁviccakra i.e., the cycle of awareness.[1] It may be noted that our respective allegiance to five-fold and fourfold succession is also responsible for our agreeing to the notions of thirteen and twelve Kālīs respectively.

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[1] तस्य विश्रान्तिरेकैव ततो देव्यस्त्रयोदश ।
अनाख्यचक्रप्राधान्याद् पूजनीयतया स्थिताः ॥
प्रत्यक्षभूता सर्वस्याप्यथापि विविधैर्मुखैः ।
तथा पूजनसंक्रामैरुपायैरुपलक्षिता ॥
आसां द्वादशदेवीनां स्वरूपविलयावनिः ।
त्रयोदशीति या देवी कथ्यते ह्युपचारतः ॥

M.P.(T)9.17-18

[2] तत्तद्विकल्पसम्भूतवासनाविघ्नसंक्षयाद् ।
सर्वाकांक्षाविरहिता विश्रान्तिर्जायते परा ॥
इत्थमुत्थानविषये भावानुभवभूमिषु ।
प्रत्यक्षः सर्वजन्तूनां स्थितो(ऽसौ) पूजनक्रमः ॥

Ibid.,9.66-67.

The gap between the Pūjana and Saṁvit Kramas has largely been responsible for want of agreement in regard to the exact order of their guardian deities. In the scriptural literature the order of worship (Pūjana Krama) has been stressed and, in order to maintain the secrecy of the order of awareness (Saṁvit-Krama), they have been dealt with only partially and summarily in a lopsided and scattered manner.[2]

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1. सः परप्रमातृरूपः परामर्शश्च द्वादशधा विश्वरूपतयोल्लसेदित्यर्थः,
अनेन कल्पितार्चाधमादरानन्तर्येण अनुजोद्देशोद्दिष्टः संविच्चक्रोदयो -
प्युक्रान्तः । T.A.V.,III,p.125.
2. किंतु आगमे संवित्क्रमगोपनार्थम्
आलूनविशीर्णतयैवमभिधानम् ..... यदेव चानुसृत्य महागुरुभिः
पूजाक्रमः प्रक्रान्तः ।
Ibid,p.125.

But when the emphasis is reversed and Saṁvit-Krama becomes the centre of treatment, an attempt is made not to disclose its mystery. In fact, according to Jayaratha, Saṁvitkrama contains the true order of the deities.[1] It is the reason why Abhinava takes up Raktākālī after the Sṛṣṭikālī in his gloss, i.e. the Kramakeli, on the Kramastotra, even though as a matter of fact, the Kramastotra closely follows the scriptural line[2]. Thus the exact order under the Pūjana-krama would be (i) Sṛṣṭikālī, (ii) Sthiti-kālī, (iii) Saṁhāra-kālī, (iv) Raktā-kālī, (v) Sva-(or su) Kālī, (vi) Yamakālī, (vii) Mṛtyu-kālī, (viii) Rudra-kālī, (ix) Paramārka kālī, (x) Mārtaṇḍa-kālī, (xi) Kālāgni-rudra-kālī, (xii) Mahākālī, and (xiii) Mahābhairava-caṇḍograghorakālī.[3]

Similarly the following would be the order of deities under Saṁvit-Krama :-

(i) Sṛṣṭi-kālī, (ii) Raktā-kālī, (iii) Sthiti or Sthiti-Nāśa-Kālī, (iv) Yama-kālī, (v) Saṁhāra-kālī, (vi) Mṛtyu-kālī, (vii) Rudra-kālī, (viii) Mārtaṇḍa-kālī, (ix) Paramārka-kālī,(x) Kālānalarudra-kālī, (xi) Mahākāla-kālī, and (xii) Mahābhairava-caṇḍograghora-kālī.

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[1] इह तु पूजाक्रमगोपनाय स्वशय्यैव स्थापनं, यदाधिकृत्य संवित्क्रमः परिनिष्ठितिमियाद । T.A.V.,III,p.125

[2] इहपुनः संवित्क्रमाभिप्रायेणैव मुक्तकण्ठमेवमभिधानम् । Ibid.

[3] Ibid,p.161,191 (Sukālī is to be excluded in case we want only twelve deities.

6-D. KĀLĪS, i.e., DIFFERENT LEVELS OF COGNITIVE EXPERIENCE AND SPIRITUAL PROGRESSION

These states, or Kālikās in other word, may be studied and examined seariatim.

6-D(a) POWERS IN RELATION TO OBJECT OF KNOWLEDGE

The word Kālī, which qualifies all the four states in relation to the object beginning with the emergence of creative aspect, is traced to root kala - to throw out[1] (Kṣepa). The simple implication is that whatever the state, it has to be understood is some way or the other with reference to the external emanation. Kṣepa or the externality of emanation consists in the act of self-differentiation at source (स्वात्मनो भेदनं क्षेपः) on the part of the undifferentiated reality. The following lines are addressed to the study of the process of Kṣepa as defined by the four stages of cosmic manifestation and ideation with reference to the object of knowledge.

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[1] क्षेपार्थस्य कलेर्धातोरन्वर्थानुगमाद् स्फुटम् ।
कालीशब्दश्चतसॄणां देवीनां वाचकः स्थितः ।।

M.P.(T) 9.39.

I. SṚṢṬI-KĀLĪ OR THE CREATIVE ASPECT IN RELATION TO THE OBJECT : PRAMEYAGATA - SṚṢṬISVARŪPA OR SṚṢṬI-SṚṢṬI

Now, the phenomenon of creation with obvious refrence to an object is the first instance in the series. Two equations, in this connection, stand out as significant, viz. :

(i) Creation = conational aspect of the subject, and
(ii) Creation = Object.

These two necessarily lead to the formulation of a third one, viz., (iii) Object = conational aspect or creative urge of the subject. The nature of subjecthood (i.e. transcendental or empirical) would depend upon the nature of the order of existence that is metaphysical or phenomenal (Śuddha or Aśuddha). So whatever the realm of existence, these four stages, in question, are essentially conational in character. It is ingrained in the basic structure of desire that it must refer to an object, even when the object is materially or physically absent. It, therefore, follows that for a desire to realise itself as desire an objective creation, though ideal, is a logical prerequisite. This will be clear that the variety of conations should account for the variety in objective world which subsequently attains a material shape. Although in conational sphere the object is not as yet alienated from the desiring agent, yet the very urge of creativity ideally differentiates the would-be object from the self.[1] Hence the Kalana or dynamism, in the first instance, consists in internal consciousness of that 'as if -external' objectivity,[2] otherwise the object continues to be internal. In the typical diction of the system, Sṛṣṭi-stage in relation to Sṛṣṭi or Prameya is another name for withdrawing the will-to-withdraw with reference to the earlier withdrawal.[3] In ordinary language it means that the entire phenomena of creation, sustenance etc., form a continuity and, it is with reference to it that, an object is said to have emanated or disappeared. And, therefore, so long as the will-to-withdraw belonging to the preceding phenomenon of withdrawal is not frustrated,

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1. यदि हि न स्यात् कुम्भकृतोघटं करवाणि इति य उत्तरक्रियामपेक्ष्य इच्छाशब्दवाच्यः परामर्शः, एषणीयेन स परामृश्येन अनियन्त्रितः चेत् ततः पटेच्छापि सा न कस्मात् इति संकीर्येरन् व्यवहाराः। अथ तत्रापि च एषणीयः तदानीमेव निर्मितः सन् तथा जातः तर्हि तन्निर्माणं चिदात्मनि विनेच्छया नोपपन्नम्।

Bhās.(V),Ip.238

2. ततश्च प्रागियं शुद्धा तथाभासनोत्सुका।
सृष्टिं कलयते देवी, तन्नाम्नागम उच्यते॥ T.A.,4.148
तत्र सोत्सुका - सिसृक्षायोगिनी सती, सृष्टिं कलयते -
बहिरासूत्रितप्रायं भावजातं विमृशति। T.A.V,III,p.158
Cp. सृष्टिकाल्यसि यथा बहिः पदे दीप्तमम्ब जगदाशु गृह्यते।

C.G.C.,442.

संविद् पूर्वम् अन्तरेव भावं कलयति।

T.S.,p.29.

3. प्रथमभूतायां सृष्टौ तावत् पूर्वतरं संहारकाले स्थितायाः संजिहीर्षायाः संहारः।

Bhās,II,p.239.

the will-to-create cannot occupy the scene. This state, called transcendent-creation (Parā-sṛṣṭi) owing to its affiliation with the Parā aspect also, has been described as subjective in view of the extremely superficial association it has with the so-called objectivity.[1] Orelse, one may go to the extreme of saying that this is a sort of primary apprehension comparable only to the indeterminate perception, because what our consciousness counteracts is not 'the' or 'an' object but the pure objectivity. This has been exquisitely expressed in one of verses of the *Yoga-Vāsiṣṭha*[2].

This state, according to the system's esoteric discipline, is also presented as marking out the first stage of the spiritual consciousness of an aspirant.[3] Because it is here that those, who are sheerly motivated by a carnal desire, are led towards the Kālagrāsa through their identification with the opposite-sex not as the

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1. K.S. (A).15.

2. द्रष्टृदर्शनदृश्यानि त्यक्त्वा वासनया सह ।
दर्शनं प्रथमाभासमात्मानं समुपास्महे ।।
Quoted,K.N.P.,p.17.

3. It may be recalled that the author of M.P.(T) prescribes the first four stages related to Sṛṣṭi for the morally degenerated, the next four stages related to Sthiti for the tipplers (madyapa), and the still next four stages related to Saṁhāra for meat-eaters.

opposite-sex but the Self-Herself (Ātma-Yoṣit). The three subsequent stages connote the gradual progression respecting this identification by sublimation.[1] In the overall metaphysics of the Trika system this aspect is reckoned as Sṛṣṭi-Śakti.[2]

II. RAKTĀ-KĀLĪ : POWER OF SUSTENANCE IN RELATION TO OBJECT : PRAMEYAGATA - STHITI-SVARŪPA OR SṚṢṬI-STHITI

Emanation is succeded by sustenance. The point at issue is connected with the sustenance of the object. Sustenance as already pointed out is a counterpart of pramāṇa. Hence, the whole situation revolves round the mode of relation which the object has with the means of knowledge. In other words, objective endurance is the precondition of knowing. Let it be remembered that we are still at conational plane and, hence the sustenance means that the will-to-create, born during the earlier withdrawl, has come to stay.[1]

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[1] इत्थं योषिद्व्यसनिनां तिस्रोऽनुभवभूमिकाः ।
दृश्यन्ते कालविलये विश्रान्तिर्निरुपाधिका ॥
सृष्ट्यसृष्ट्यादिभेदेन चतस्रोऽनाख्यदेवताः ।
प्रमेयभूमिमाश्रित्य कालग्रासपराः स्थिताः ॥
दीपो बहिर्मुखेच्छात्मयोषित्सम्भोगजन्मनि ।
प्रवृत्तेस्तारतम्यादिवशाद कालमयः स्थितः ॥

M.P(T). 9.37-8,40.

[2] Bhās (V),II,p.71.

With the ideal emanation of the objectivity the consciousness, in the process of becoming extrovert, descends to the state of pramāṇa due to its integral spontaneity. At this stage the two things emerge simultaneously - (i) a series of psychoses in the form of colour perception etc., incumbent upon the respective senses, and (ii) the objective world. Now the subjective consciousness reaches the object through these psychoses, instances of the subject by themselves, which get affected by the object. It will be seen that this is a peculiar situation where the object directly faces the means of knowledge, and that nowhere does the knower-consciousness come into the picture. Yet the subject has indeterminate apprehension of the objective affection (वस्त्वंशरंजना अविकल्पवृत्त्या जानाना सती) as if it were its own (आत्मविषयतया कलयन्ती) through the mediating link of the psychosis,[2] the instrument.

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[1] तत्रैवोत्पन्नाया: सर्जनेच्छाया: स्थिति: । Bhas.,I,p.239.

[2] तथा भासितवस्त्वंशरंजनां सा बहिर्मुखी ।
स्ववृत्तिचक्रेण समं ततोऽपि कलयन्त्यलम् ॥
स्थितिरेषैव भावस्य ..... । T.A.4.149-50.

Thus the sustenance of the objects such as colour amounts to but perceptive revelation or manifestative illumination,[1] whatever we may prefer to call it. So, the word Kalana here stands for knowing the differential object in a relation of identity.

A few observations by Jayaratha warrant our close attention and throw necessary light on the original stand taken by the Krama scholars with regard to the perceptual process. In its introvert form, say at the time of I-experience, self-consciousness constitutes the subjecthood. The same acquires the title of means of knowledge while it tends outwards, that is, has an objective reference which affects the former by letting its character imaged therein.[2] It is through the pramāṇa that the subjective consciousness also gets affected with an indirect reference to the object. And what we call an object is nothing in itself, but owes its being to means of knowledge.[3] Thus, variety and multiplicity characterise means and object which are

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1. एषैव रूपादेर्भावजातस्य स्थितिः अवभासनात्मिका व्यक्तिरित्यर्थः ।

T.A.V.,III,p.160

2. मानं हि नाम मेयोपरंजितं भवेत् , इत्यविवादः ।

Ibid.160.

3. मेयं हि नाम स्वात्मनि न किंचिदिति प्रमाणोपारोहेणैव अस्य स्थितः ।

Ibid.

created anew, whereas subject continues to be an enduring principle.[1]

This has some obvious conclusions. During the course of externalisation of awareness a number of psychoses go out from the psychic apparatus. Owing to their concretion, some psychoses appear as objects so long as the experience persists.[2] Since the entire objective consciousness does not go beyond the totality of psychoses, the object is endowed with its determinate character, here, at this point.

A piece of quartz would perhaps illustrate it better. Whenever light is flashed, the quartz gets affected implying that the objective element colours the knowing or mediating agency. The object affects the knowing instrument, - this carries the broad suggestion that perceptual activity involves both internal and external

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1. मायाप्रमातुः अन्तकालान्तर्मुखसंविदनरूपात् स प्रमाणाभिमत आभासो यावत् प्रमेयोन्मुखतास्वभावः तावत् प्रमेयस्य देशकालाकाराभाससंभेदवत्त्वात् सोऽपि तथैव क्षणे क्षणे अन्यान्यरूप द्रष्टव्यः ।

Bhās.(V),II,p.72.

2. ततो बहिरपि स्फुटतया कलयति ।

T.S., p.29.